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DOCTRINAL AND SCRIPTURAL

C A T E C H I S M ;

OR,

Instructions on the Principal Truths

OF THE

CHRISTIAN RELIGION.

BY

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DOCTOR OF THE SORBONNE.

TRANSLATED FROM THE FRENCH

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DEDICATION.

TO THE BROTHERS OF THE CHRISTIAN SCHOOLS:

To you, fervent and devoted children of the venerable De La Salle! to you, who so well fulfil your lowly yet most important mission, and work on silently and steadily, year after year, training the rising generation for the glory of God, the salvation of souls, and the well-being of states and communities; to you, who may be truly called the benefactors of mankind, this series of instructions on the Principal Truths of Religion, is most respectfully dedicated by

MONTREAL, C. E., *May* 1853.

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CONTENTS

	Page
CHAP. I. Of God.....	1
CHAP. II. Of the Most Holy Trinity.....	13
CHAP. III. Of the Incarnation.....	15
CHAP. IV. Of the Apostles' Creed.....	20
CHAP. V. Of the Sacraments in General.....	134
Of the Effect of the Sacraments.....	135
Of the Number of the Sacraments.....	141
Of the Ceremonies of the Sacraments.....	143
CHAP. VI. Of Baptism.....	145
Of Godfathers and Godmothers.....	155
Of the Ceremonies of Baptism.....	157
Of the Ceremonies which precede, accompany, and follow Baptism.....	156, 161, 164
CHAP. VII. Of Confirmation.....	167
CHAP. VIII. Of the Eucharist.....	174
Of the Sacrifice of the Mass.....	191
Of the Ceremonies of the Mass.....	203
Of the Manner of hearing Mass.....	213
CHAP. IX. Of the Sacrament of Penance.....	221
Of Contrition.....	224
Of Perfect Contrition.....	227
Of Attrition.....	228
Of Confession.....	230
Of the Manner of Confessing.....	233
Of Satisfaction.....	240

	Page
Of Public Penance.....	245
Of Indulgences.....	248
CHAP. X. Of Extreme Unction.....	251
CHAP. XI. Of Holy Orders.....	258
CHAP. XII. Of Matrimony.....	263
Of Virginity.....	272
CHAP. XIII. Of the Commandments of God.....	278
Of Vows.....	312
Of Oaths.....	314
CHAP. XIV. Of the Commandments of the Church.....	357
CHAP. XV. Of Sin.....	379
Of Original Sin.....	374
Of Actual Sin.....	376
Of Mortal Sin.....	376
Of Venial Sin.....	379
CHAP. XVI. Of the State of Man after his Death.....	380
CHAP. XVII. Of the Sign of the Cross.....	389
CHAP. XVIII. Of the Lord's Prayer.....	392
CHAP. XIX. Of the Angelical Salutation.....	401
CHAP. XX. Of the Theological Virtues.....	404
Of the Cardinal Virtues.....	405
Of the Capital Sins.....	405
Acts of the Different Virtues.....	403
Christian Exercise, for the beginning of Catechism.....	409
For Septuagesima Sunday, in the Advanced Classes.....	415

DOCTRINAL CATECHISM.

CHAPTER I.

OF GOD.

Question. What is God?

Answer. God is a spirit, eternal, independent, infinite, and immutable, who is present every where, who seeth all things, who can do all things, who has created all things, and governs the universe.

Q. Why do you say that he is a spirit?

A. Because he is a supreme intelligence, who has neither body, nor figure, nor color, and who cannot fall under the senses.

Q. What is an intelligence?

A. That which is capable of knowing and thinking.

Q. How many sorts of intelligences are there?

A. There are three sorts.

Q. What are they?

A. God, the angels, and our souls.

Q. What rank does God hold amongst these intelligences?

A. He holds the first rank.

Q. Why?

A. Because he is a supreme intelligence.

Q. What do you mean by supreme?

A. That which has no equal.

1st. God knows all things. He knows himself, and all his perfections. He knows all his creatures, past, present, future, and possible.

2d. What God knows, he knows in a manner infinitely perfect, so as that nothing can be added thereto, and no other intelligence can ever attain to it.

Q. What rank do the angels hold amongst these intelligences?

A. They hold the second rank.

Q. Why?

A. Because they hold the middle place between God and our souls.

1st. They know less than God, but more than our souls.

2d. They know less perfectly than God, but more perfectly than our souls.

Q. What rank do our souls hold amongst these intelligences?

A. They hold the lowest rank.

Q. Why?

A. Because they are below God and the angels. They know but few things, and even those very imperfectly.

“We know in part, and we prophesy in part,” says St. Paul;* “but when that which is perfect shall come, that which is in part shall be done away.”

Q. Are there no more than these three sorts of intelligences in this world?

A. There are no others.

The heavens and the earth, the sun, moon, and stars, are not intelligences, because they are not capable of knowing and thinking.

So it is with the birds, the fish, and all other animals.

Plants, wood, stone, and metals, likewise.

Our bodies even are not intelligences, because they can neither know nor think; it is our souls that think.

Q. Can we see God with our eyes, and touch him with our hands?

A. No, we cannot.

Q. Why?

A. Because he has neither body, nor figure, nor color, and cannot fall under the senses.

The senses are: sight, hearing, smell, taste, and touch.

Q. Still it is said in Scripture that God has eyes, arms, hands, &c.

A. The Scripture speaks in that way to make us understand that God sees all and can do all.

* 1 Cor. xiii. 10.

Q. If God has no body, why, then, is he represented as a venerable old man?

A. It is because that he has manifested himself under that figure.*

The Holy Ghost is also represented as a dove,† or in the form of fiery tongues, although he is a pure spirit,‡ because he has appeared under those forms.

In like manner the angels are represented as young men having wings,§ although they are pure spirits,|| because they have appeared in that shape.

Q. Why did God appear as a venerable old man?

A. To make it understood that he is from all eternity.

Q. Why did the Holy Ghost appear in the form of a dove and of fiery tongues?

A. To show that he is a spirit of purity and of charity.

Q. Why did the angels appear as young men with wings?

A. To mark their endless youth, and the promptitude wherewith they execute the orders of God.

Q. Why eternal?

A. Because he has never had a beginning, and will never have an end.

Q. Had God a beginning?

A. No.

Q. Shall he ever have an end?

A. No.

Q. Is there any thing else eternal?

A. No, it is only God that is eternal.

Q. Why?

A. Because is is only He who is without beginning and without end.

Q. All things, then, have had a beginning?

A. Yes, except God.

The heavens and the earth, the sun, moon and stars, angels and men, and all other creatures, have begun at a known time.

Q. Where was God when there was nothing of all that we see?

A. He was in himself.

God, having need of nothing, sufficed for himself. Even

* Dan. vii. 9.

† St. Matt. iii. 16.

‡ Acts ii. 3.

§ Gen. xxviii. 12.

| Job v.

now, it is not the heavens and the earth which contain God, but it is God who contains them.

Q. What are those creatures called which are never to have an end, such as the angels and our souls? •

A. They are called immortal.

It is true that they may be called eternal, inasmuch as they are never to have an end, but they are not eternal, inasmuch as they had a beginning.

Q. Why independent?

A. Because he holds his being only from himself, and depends on no other cause.

Q. From whom does God hold his being?

A. From himself alone.

Q. Does God depend on any cause?

A. No, he depends on no cause, and can depend on none.

Q. Why?

A. 1st. Because that no cause has produced him.

2d. Because no cause preserves him.

He is only indebted to himself for what he is, and for always remaining what he is.

Q. From whom do all creatures hold their being?

A. They hold it from God.

Q. Why?

A. Because they have proceeded from God, and if God had not given it to them, they should still be in nothing.

Q. What are the causes on which all creatures depend?

A. They depend on all those which have given them being, or by which they are preserved.

1st. On God, who is the first author and the first preserver of their being.

2d. On those whom God has employed in giving it to them.

3d. On all that preserves it to them.

God has subjected man to a multitude of wants, to make him the more sensible of his dependence. Hence his dependence is as manifold as his wants. The earth sustains him; the sun and the stars give him light; the air makes him breathe; the earth and its various productions, with the animals which are on the earth, in the air and in the

waters, serve for his food, his maintenance, and all his other wants.

Q. Why is God immutable?

A. Because he is subject to no change.

There is nothing immutable on the earth,* because every thing on it is in perpetual change.

In heaven there is no more change; but that is through grace and special favor—grace and favor which may be merited by a good life.

Even the angels have earned it by their fidelity.

Q. Are the heavens and the earth immutable?

A. No, for they shall one day change.†

Then God shall make new heavens and a new earth.‡

Q. Are men immutable?

A. No, for they are subject to all sorts of change.

At one moment they think one thing, and the next moment, something else. To-day they would have one thing, to-morrow another. Yesterday in good health, to-morrow sick, the next day dead. Man, says Job, never continueth in the same state.§ It is not only individuals that change, but the whole world taken collectively.

States, kingdoms, provinces, cities, all is in perpetual motion; for all passes away, all perishes, all comes to an end, and there is nothing to be seen that is fixed, stable, or permanent.

Q. What, then, is immutable?

A. Nothing but God alone.

Q. Why?

A. Because it is only he who is subject to no change.

I AM THE LORD, says God, AND I CHANGE NOT.||

He changes not in himself; he is always in the same state of greatness and of majesty. He changes not in his perfections; he has them all, and they can receive neither increase nor diminution. Neither does he change in his thoughts nor in his decrees, because they are the same throughout all eternity.

Q. Why is he infinite?

A. Because his essence and his perfections have no bounds.

* Eccles. ii. 11.

† St. Mark xiii. 31.

‡ Is. lxx. 17.

§ Job xiv. 2.

! *

|| Malach. iii. 6.

Q. What is the essence of God ?

A. It is supreme and self-existing greatness.

Q. What are the perfections of God ?

A. They are his eternity, his independence, his immutability, and the others.

Q. What do you mean by saying that the essence of God and his perfections have no bounds ?

A. I mean that there can be no addition either to his greatness or to his perfections.

Q. Why ?

A. Because he is by himself supremely great and supremely perfect.

Q. Is it so with creatures ?

A. No, for all that is created has bounds.

Q. What do you mean by having bounds ?

A. I mean that it can always be increased.

The heavens and the earth are vast and beautiful ; but they may be still more so. It is the same with regard to men and angels : for perfect as a man or an angel is, he may be more perfect still. It is not so with God, who has a plenitude of greatness and of perfection to which nothing can ever add.

Q. Why is he present every where ?

A. Because he is in heaven, on earth, and in all places, by his immensity.

Q. Where is God ?

A. He is in heaven, on earth, and in all places.

Q. How is he there ?

A. By his immensity.

Q. What is the immensity of God ?

A. It is the power by which God is present every where.

If we kept in our minds this presence of God in all places, how great would be our modesty and our respect !

St. Augustine said : If you *will* sin, go seek out a place wherein God does not see you, and then do what you please ; to make it understood that there is no place whatsoever wherein God does not see us, because he is present every where.

Q. Is it only by his immensity that God is in heaven ?

A. He is also there by his glory.

The glory of God is with him every where ; but it is only in heaven that he manifests it in all its splendor, and it is the sight of that glory which renders the angels and saints eternally happy.

Q. Is it only by his immensity that God is on earth ?

A. He is also there by his providence. It is that providence which watches over our wants in a manner truly paternal. It is it which guides and regulates all. How great, therefore, should be our confidence and our submission !

Q. Is it only by his immensity that God is in hell ?

A. He is there also by his justice.

It is there that he punishes as a God all those who during their life have despised his mercy and refused to obey him.

Q. Is it only by his immensity that God is in the hearts of the just ?

A. He is also there by his grace and by his love.

It is that grace and that love which enlightens, strengthens, and consoles them at every moment.

EXAMPLES.

Cain cannot hide his murder from God. *Gen. iv.*

Jonas vainly seeks to hide himself from God. *Jonas i.*

Jesus knows all that Judas is plotting against him. *St. Matt. xxvi. 21.*

Q. Why do you say that he sees all ?

A. Because that nothing can be hidden from him, and that he knows all things, even the most secret thoughts of our hearts.

Q. Why is it that nothing can be hidden from God ?

A. Because all things are naked and open to his eyes.*

Q. Why does he see even the most secret thoughts of our hearts ?

A. Because he is present in our hearts.

You know that God is every where. That being so, he is also in our hearts, and being there, he sees all that passes therein.

Hence, when we think evil, we may indeed hide our thoughts from the eyes of man, but never from the eyes of God.

EXAMPLES.

Jesus Christ knows the thoughts of the Scribes. *St. Mark ii. 8.*

Jesus Christ knows the thoughts of the Herodians. *St. Matt. xxii. 16.*

Q. Do the angels know our thoughts ?

A. No, unless that God, who has reserved to himself alone the knowledge of them, is pleased to manifest them to them.†

* Hebrews iv. 13.

† Jer. xvii. 10.

Q. Why do you say that he can do all things?

A. Because nothing is impossible to his power.

Q. Why is nothing impossible to his power?

A. Because his power is infinite.

Q. Is it so with men and angels?

A. No; for their power is finite.

They have nothing but what God gives to them, and beyond that they can do nothing.

Q. Who, then, has infinite power?

A. None but God alone.

He it is who in one moment made heaven and earth, and in one moment can send them back into their original nothing. Our Lord changed water into wine, walked on the water, instantaneously healed the sick, drove out devils, and raised the dead. These are the works of omnipotence.

Yet, though God is all-powerful, he cannot do any thing which contains contradiction, imperfection, or sin.

EXAMPLES.

Fire from heaven descends on the sacrifice of Elias. *3 Kings xviii.*

The three children in the fiery furnace. *Daniel iii.*

Daniel in the lions' den. *Daniel vi. 16.*

Q. What do you mean by God having created all things?

A. I mean that from nothing he created the heavens and the earth, and all other creatures, corporal and spiritual, visible and invisible.

Q. Of what did he make the heavens and the earth?

A. He made them of nothing.

That is to say, he drew them from the depth of his almighty power.

Q. What do you understand by creatures corporal and visible?

A. I understand all those that we can see.

The sky, sun, moon, stars, the earth, our bodies, the animals, plants, wood, stone, &c.

Q. What do you understand by creatures spiritual and invisible?

A. I understand those which we cannot see.

The angels and our souls.

Q. What do you mean by saying that he governs all things?

A. I mean that he regulates all things by his providence, and that nothing happens in the world without his order or without his permission.

Q. What does God regulate in the world?

A. He regulates all things.

Q. How does he regulate them?

A. By his providence.

Q. What is the providence of God?

A. It is the care which God has over all things.

Q. How does good happen in the world?

A. It happens by the order of God.

Q. Why by the order of God?

A. Because God really wills it.

God loves good, that is to say, all that is pleasing and agreeable to his eyes, he wills it sincerely, he commands it, he approves of it, and rewards it.

Q. How does evil, that is to say, sin, occur in the world?

A. It occurs by the permission of God.

Q. What do you mean by the permission of God?

A. I mean that, though having the power to prevent it, he does not do so.

His reasons for permitting sin are to us unknown, but they are always holy, just, and adorable; for God hates sin, he condemns and punishes it.

Q. How do the afflictions of life happen?

A. They happen sometimes by the will of God and sometimes by his permission.

Q. When do they happen by the will of God?

A. When he himself sends them.

Such was the case when he caused David to be told* that he gave him the choice of three calamities.

Q. When do they happen by his permission?

A. When he permits the devil and the wicked to afflict us.

This is the case when he does not prevent them, and leaves them to do their will: as when he permitted the devil to torment Job. Job did not then say: It is the devil, or it is the wicked who afflict me; but, It is the hand of God which has stricken me;† because he knew that nothing happened to him without the permission of God.

* 2 Kings xxiv.

† Job ii. 10.

Q. In that case, the afflictions of this life are rather blessings than evils?

A. Yes, when they are received in that spirit.

Hence, Job, who accepted them thus, blessed God for all the misfortunes that befell him.

Q. But how can afflictions ever become blessings?

A. 1st. Because they serve to expiate our sins.

All sin deserves punishment; is it not better to endure it in this life than in the other?

2d. Because they serve to exercise our virtues.

They bring us to make acts of submission and of resignation to the will of God. They make us practice patience. They serve to detach us from this miserable life and to make us sigh for heaven.

3d. Because they increase our crown in heaven.

Were it not for the sufferings of this life, the holy martyrs, and so many other saints, would never have reached so high a degree of glory.

Q. To whom should we principally have recourse in our affliction?

A. We should have recourse to God.

Q. Why?

A. Because that no one can relieve us so speedily, or so effectually.

Neither can any one relieve us, if God do not give him the will and the power. It is, therefore, reasonable that we should have recourse to him on all such occasions, as did the Apostles, who, finding themselves in danger, awoke Jesus Christ, saying, Lord, save us, or we perish; and who besought him in favor of St. Peter's mother-in-law, who was instantly cured; or the sister of Lazarus, who sent word to Jesus: Lord! he whom thou lovest is sick.

Q. Does God abandon those who truly confide in him?

A. No, he never abandons them.

He takes care of them as a tender father takes care of his children, and kindly provides for all their wants. Consider him in the following examples, where he attends to the wants of his Apostles and of her whom they recommend to him, as well as to those of Martha and Mary, the sisters of Lazarus.

EXAMPLES.

Ishmael wanting water in the desert. *Gen. xxi.*

The Israelites in the desert for forty years.

Elias fed by ravens and by the widow of Sarepta. *Kings xvii.*

Eliseus predicts a sudden abundance in a time of grievous famine. *4 Kings vii.*

Eliseus multiplies the poor widow's oil. *4 Kings iv.*

Daniel fed by Habacuc in the lion's den. *Dan. xiv.*

Q. Why did God create us?

A. To know him, love him, and serve him, and by that means to obtain everlasting life.

Q. What is the first end for which God created us?

A. To know him.

To comprehend the happiness of knowing God, it is only necessary to consider the state of those who have never known him. We ought to thank God for that special favor, and endeavor to increase daily in that knowledge.

Q. Is it sufficient to know God, in order to obtain salvation?

A. No; we must also know all things necessary for salvation.

The mystery of the Holy Trinity, that of the Incarnation, and of the Redemption, the resurrection of the dead, and the eternity of reward or of punishment awaiting us hereafter. It is also necessary to know the Apostles' Creed, the Lord's Prayer, the Commandments of God and of the Church, all that regards the Sacraments, and the duties of our respective states.

Q. When do we begin to learn these things?

A. At school and at catechism.

It is necessary to go there with zeal and assiduity, to be modest and attentive, and to repeat at home what has been learned there.

Q. What is the second end for which God created us?

A. To love him.

If it be a happiness to know God, it is a still greater happiness to love him.

Q. How must we love God?

A. We must love him with our whole heart, with our whole soul, and with all our strength.

When we say *all*, there is no exception, and those words denote great fervor, great activity, and an exceeding great love.

Q. Is it enough to know God with all our heart, with all our soul, and with our whole strength?

A. We must likewise love our neighbor as ourselves. These two are inseparable, and any one who has not both, has neither one nor the other.

EXAMPLE.

What the great commandment of the law is. *St. Matt. xxii. 36.*

Q. What is the third end for which God created us?

A. To serve him.*

To serve God through love adds yet another degree to the happiness of knowing and loving him. To serve God is something greater than to reign.

Q. How must we serve God?

A. We must serve him with zeal, fidelity, and perseverance; with zeal, that is to say, without tepidity or negligence; with fidelity, that is to say, without failing in any one duty which we owe to him; with perseverance, that is to say, without interruption, till the last moment of our existence.

Behold, how the great ones of the earth are served. God deserves to be served more than they do, for he is the King of kings, the Lord of lords.

Q. What will be the reward of those who have known, loved, and served God?

A. Life everlasting.

Q. Where is that life enjoyed?

A. In heaven.

Q. Why is that life called everlasting?

A. Because it shall last for ever, and shall never have an end.

Q. Who are they who enjoy that life?

A. The angels and saints.

How blissful is that life compared with this which we lead here below, and which we should only regard as the means of acquiring the other!

* *St. Luke iv. 8.*

† *1 Tim. vi. 15.*

CHAPTER II.

OF THE MOST HOLY TRINITY.

Q. Are there many Gods?

A. No ; there is but one, and there can be no more.

Hear, O Israel : the Lord our God is one Lord.*

Jesus Christ repeats the same words in St. Mark ; and St. Paul thus speaks :† To the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

Q. Why can there not be more than one God ?

A. Because if there were, then none would be God.

Q. Why so ?

A. Because none of them would be supreme ; for when we say supreme, we mean, having no equal.

Q. Is there more than one person in God ?

A. Yes.

Q. How many are there ?

A. There are three : the Father, the Son, and the Holy Ghost.

In the baptism of our Lord by St. John these three persons were clearly distinguished. The Father speaks, the Son is baptized, and the Holy Ghost appears in the form of a dove.‡

Children must be made to understand that Jesus Christ is not a fourth person, nor the Blessed Virgin, although she is the mother of God.

Q. Is the Father God ?

A. Yes.

Q. Is the Son God ?

A. Yes.

Q. Is the Holy Ghost God ?

A. Yes.

Q. Are there, then, three Gods ?

A. No ; there are three persons, but these three persons make but one God, and that is what is called the Most Holy Trinity.

* Deut. vi. 4.

† 1 Tim. i. 17.

‡ St. Matt. iii. 16.

Q. What is the Holy Trinity?

A. It is one God in three distinct persons, the Father, the Son, and the Holy Ghost.

Q. Why do you say distinct?

A. Because the Father is not the Son, and the Son is not the Holy Ghost.

Q. What rank does the mystery of the Holy Trinity hold amongst all the others?

A. It holds the first rank.

Q. Why?

A. Because it is the first, the principal, and the source of all the others.

Q. Is not the Father more ancient than the Son and the Holy Ghost?

A. No; those two persons are from all eternity, like the Father

Q. Had the Son a beginning?

A. No; he never had a beginning.

Q. Had the Holy Ghost a beginning?

A. No; he never had a beginning.

Q. Why?

A. Because these two persons are from all eternity, like the Father.

These two persons being from all eternity, it is impossible that the Father could have been a moment before them.

Q. Is there any of these three persons greater or more powerful than the others?

A. No; they are equal in all things.

Q. Why are these three persons equal in all things?

A. Because they have the same divinity and the same nature; this the Church perfectly explains by the word *consubstantiality*.

Q. What do you mean by saying that these three persons have the same divinity and the same nature?

A. I mean that they are the same God.

Q. What word does the Church employ to explain the perfect unity of the three persons?

A. She employs the word *consubstantiality*.

Q. What is the meaning of the word *consubstantiality*?

A. It means that these three persons have one and the same substance; which is just the same as saying that they are one and the same God.

CHAPTER III.

OF THE INCARNATION.

Q. Is there any of these three divine persons who became man?

A. Yes.

Q. Which of them?

A. The Son.

Q. What do you mean by saying he became man?

A. I mean that he substantially united to his person a body and soul like unto ours.

Like unto ours in every thing, except sin and what leads to sin, such as ignorance and concupiscence.

He was subject, like us, to all the miseries of life, to hunger, thirst, cold, heat, sadness, pain, and death. Nevertheless we do not read that he ever had any infirmity, or any sickness.

Q. To what did he unite that body and soul like unto ours?

A. He united them to his own person.

Not to that of the Father, nor to that of the Holy Ghost; therefore it is the Son only who became man, and not the Father nor the Holy Ghost.

Q. How did he unite them?

A. He united them substantially.

Q. What do you mean by substantially?

A. I mean in unity of person.

This may be understood and explained, in some sort, by the example of the union of our soul with our body; for, as our soul united to our body makes but one person, so the Son of God united to the soul and body which he assumed, makes also but one person.

Still, it must be remarked that the union of our soul with our body may be dissolved, and is every day, by death;

whereas that of Jesus Christ could never be dissolved, because that which the Son of God once took, he retained for ever.

The union of the faithful and of the just with Jesus Christ in this life, is not of the nature of that just mentioned; for they are only united to him by faith, grace, and charity.

Q. Where did he take this body and soul?

A. In the womb of the Blessed Virgin Mary.

Q. Who is the mother of the Son of God made man?

A. The Blessed Virgin Mary.

Q. Why?

A. Because the Son of God took, in her womb, a body and soul like unto ours.

Q. The Blessed Virgin is, then, the mother of God?

A. Yes, she is truly the mother of God.

Q. Why so?

A. Because she really conceived and brought forth a Man-God.

Q. Of what was the body of the Son of God formed?

A. It was formed of the substance of Mary.

Q. And the soul?

A. It was created; and at the moment of its creation it was filled with all the treasures of wisdom and knowledge;* because of its union with the Word.

Q. What does the name of Mary signify?

A. It signifies lady or mistress.

Q. Why is she called blessed?

A. Because of her dignity as mother of God.

She bore him in her womb,† but still more happily in her heart; and henceforth, says the Blessed Virgin in her canticle, all generations shall call me blessed, for He that is mighty hath done great things in me.

Q. Why is she called mother, and she a virgin?

A. Because that in becoming a mother, she ceased not to be a virgin.

A virgin before, during, and after her child-bearing, that is to say, always; a privilege the most glorious, and granted only to Mary.

* Colos. ii. 3.

† St. Luke l. 43.

Q. Was Mary always a virgin?

A. Yes; it is the common belief of the Church, and consequently an article of faith.*

Q. How have those persons been regarded who dared to attack it?

A. They have been regarded as heretics.†

Q. Why?

A. Because they opposed the common belief of the Church.

Q. How was Jesus Christ conceived in the womb of the Virgin?

A. By the operation of the Holy Ghost.

Q. Who is the father of the Son of God made man?

A. As God, he has a father, and no mother; and as man, he has a mother, but no father.

Q. Why is it that as man he has no father?

A. Because he was conceived by the operation of the Holy Ghost.

Q. And yet St. Joseph was called his father?

A. Yes; because, as Mary's husband, he was entitled to bear the name.‡

He was likewise called his father because he took care of him, as a father takes care of his child.

Q. Why did he become man?

A. To redeem us from the bondage of sin and from the pains of hell, and to merit for us the reward of eternal life.

Q. What is the first reason?

A. To redeem us from the bondage of sin.§ We must beware of falling into it again.¶ We must fear sin more than death itself. Whoever commits sin, says Jesus Christ, is the slave of sin, and has the devil for his father. What can be more disgraceful to men made to the image of God and redeemed by the blood of Jesus Christ!

Q. What is the second?

A. To redeem us from the pains of hell, insupportable and eternal. We ought to shun sin as we would the serpent, since one mortal sin is sufficient to consign us to these never-ending torments.

Q. What is the third?

A. To purchase everlasting life for us.

* St. Tho., 3, p. 423, art. 1-3.

† Hier. in Jov., lib. 3.

‡ St. John ii. 23, 48.

§ St. John viii. 32.

¶ St. John viii. 44.

What goodness! what love! what mercy! &c., has substituted the most ineffable bliss for the most inexpressible misery.

We should do all, and endure all, in order to arrive at this happiness, never forgetting that a single mortal sin might for ever exclude us from it.

Q. How did he redeem us?

A. By suffering for us as man, and giving, as God, an infinite value to his sufferings.

Q. What did Jesús Christ, as man, do to redeem us?

A. He suffered.

Q. What did he suffer?

A. He suffered all sorts of pains and torments in body and in soul. He was born in a poor stable. He lived in poverty and privation. He died in torment and in ignominy.

Q. What did Jesus Christ, as God, do to redeem us?

A. He gave to his sufferings an infinite value.

Q. Why did he not suffer as God?

A. Because it is impossible for God to suffer.

A sovereign beatitude can never undergo the slightest suffering.

Q. Why were the sufferings of Jesus Christ of an infinite value?

A. Because they were the sufferings of a God.

It was not merely the sufferings of Jesus Christ taken all together that were of infinite value, but also each particular suffering, so that the least of those sufferings, a tear, a drop of blood, would have been more than sufficient to redeem us.

Who, then, can understand the excess of that charity which induced him to suffer so much for us!

Q. By what name do we know the Son of God made man?

A. By that of Jesus Christ.

Q. What does the name of Jesus signify?

A. It signifies Saviour.

Q. Why was that name given to him?

A. Because he was to save his people,* delivering them from their sins.

Q. Who gave him that name ?

A. God himself, by the ministry of an angel.

Thou shalt conceive in thy womb,* said the angel to Mary, and shalt bring forth a son ; and thou shalt call his name Jesus.

And to St. Joseph:† Fear not, son of David, to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost, and she shall bring forth a Son : and thou shalt call his name Jesus.

Q. What is the meaning of the word Christ ?

A. It means anointed or consecrated.

It is a Greek word, as Messiah is a Hebrew word, and both have the same signification.

Q. Who were they who bore that name in the old law ?

A. They were kings, priests, and prophets.

Q. Why were those three classes of persons called the Lord's anointed ?

A. Because they were anointed with holy oil.

Q. Jesus Christ, who bore that name as man, was he then king, priest, and prophet ?

A. Yes, he possessed those three qualities.

Q. How was he king ?

A. Because all power had been given to him on earth and in heaven.‡

Q. How was he priest ?

A. Because he came to offer a sacrifice above all the ancient sacrifices.§

Q. How was he prophet ?

A. Because he possessed within himself all the treasures of wisdom and knowledge.||

Q. Was he consecrated like the kings, priests, and prophets of the old law ?

A. No, but by the unction of the divinity itself, dwelling corporeally within him.¶

Q. What do you mean by corporeally ?

A. I mean really and substantially.

Q. Is he both God and man ?

A. Yes, he is.

* St. Luke i. 31.

† St. Matt. i. 20.

‡ St. Matt. xxviii. 13.

§ Heb. v. 5.

| Col. ii. 3.

¶ Col. ii. 9.

Q. How many natures are there in him ?

A. There are two, the divine nature and the human nature. According to these different natures, he called himself the Son of God, and the Son of man. The Son of God, according to the divine nature, and the Son of man, according to the human nature ; but he usually spoke of himself as the Son of man, the more to gratify his humility.

Q. Is there not also more than one person in him ?

A. No ; there is but one, which is the person of the Son of God.

As our soul united to our body makes but one person, so God and man united together make but one single Christ, or, if you will, but one single person.



CHAPTER IV.

OF THE APOSTLES' CREED.

Q. What is the Apostles' Creed ?

A. It is a formula of the profession of faith which comes to us from the Apostles.

Q. What does the Creed contain ?

A. It contains the abridgment of our faith.

Q. What is meant by our faith ?

A. It is that which we must believe in order to be saved.

It is not enough to recite it with the lips, but also with the heart and soul ; with the soul, so as to think of what we are saying, and with the heart, so as to believe interiorly what the mouth professes.

Q. From whom have we this Creed ?

A. From the Apostles.

Q. Why do you say that we have it from the Apostles ?

A. Because it was they who composed it.*

Q. Did they leave it in writing ?

A. No ; they only taught it.

* Flen. Eccl.

Q. Why did they not leave it in writing ?

A. Lest it might fall into the hands of those who were not Christians.

Q. For what did the Creed serve in the early days of the Church ?

A. It served to distinguish the Christians from all others. The word *creed*.—or *symbol*—is a Greek word which signifies *a mark*. It served at first to distinguish the soldiers ; then it was applied to that abridgment of the Christian doctrine, which served to distinguish the Christians.

Q. How many articles are there in the Creed ?

A. There are twelve, corresponding to the number of the Apostles ; which has given rise to the opinion held by some, though without proof, that each Apostle had contributed his own.

Q. Repeat the Creed.

A. I believe in God, &c.

ARTICLE I.

I BELIEVE IN GOD, THE FATHER ALMIGHTY, CREATOR OF HEAVEN AND EARTH.

Q. Explain the first words: I believe in God.

A. I am certain, by a firm faith, that there is one God, and that there can be but one.

Q. Why can there be no more ?

A. Because if there were more, then none would be God.

Q. Why so ?

A. Because none would be supreme ; for supreme means without an equal.

Q. How are you sure that there is but one God, and that there cannot be more ?

A. I am sure of it through a firm faith.

Q. What do you mean by a firm faith ?

A. I mean without any doubt.

Q. Why do you not doubt it ?

A. Because God himself has revealed it.

It is, therefore, more certain that there is a God, and that there is but one, than that it is now day, because God cannot be deceived, being infinite wisdom, nor deceive us, being infinite goodness ; whereas our eyes may absolutely be deceived and deceive us.

Q. Why do you not say that you believe that there is a God, but also that you believe in him ?

A. It is to show that I place my whole confidence in God, and that I regard him as my sovereign good and my last end.

To believe God, is to believe that he is.

To believe that he is, is to believe in his words.

To believe in God, is, by believing, to put our whole trust in him, to regard him as our supreme good and our last end.

Q. Why should we place our whole trust in God ?

A. Because God is the infinite goodness and power. His goodness renders him sensible to our miseries, and his power relieves them easily and promptly.

If, then, our miseries continue, we must attribute it to our sins, or otherwise to our want of confidence.

Q. How should we regard God ?

A. We should regard him as our sovereign good and our last end.

Q. Why is God our sovereign good ?

A. Because it is only he who can render us happy.

All the riches, all the honors, and all the pleasures of the world put together, cannot render us happy, because our hearts, though possessing them, would still desire something ; whereas, when it possesses God, it desires nothing more, and is content.

Q. Why is God our last end ?

A. Because we are made to possess him.

We must, therefore, perform all our actions solely with a view to obtain the possession of God ; for that end to refer them to him, and to do them for the purpose of pleasing him.

We may have many ends in what we do ; but the last should be God ; for instance, a merchant, a mechanic, or any other person, works to earn money ; that is his first end. He must have money whereon to live, that is his second end ; but he should wish to live only to serve God and to possess him ; this should be his last end.

Whether you eat or drink, says the apostle,* or whatsoever else you do; do all things for the glory of God.

And again:† All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ.

Q. What do you understand by the Father?

A. I understand that there being three persons in God, the first is called the Father.

Q. How many persons are there in God?

A. There are three.

Q. What is the first called?

A. He is called Father.

Q. Why do you call him Father?

A. Because from all eternity he begets a Son, who is the same God with him, and who is equal to him in all things.

Q. Who does the Father beget from all eternity?

A. He begets a Son, who is the same God with him, and his equal in all things.

Q. With whom is the Son the same God?

A. With the Father, and consequently with the Holy Ghost.

Q. In what is the Son equal to the Father?

A. He is equal to him in all things, in power, in wisdom, in holiness, in knowledge, &c.

Q. Why do you call him Father Almighty?

A. Because his power is infinite, and he can do whatsoever he pleases.

Q. Why is the power of God infinite?

A. Because it has no bounds.

Q. Why has it no bounds?

A. Because he can do whatsoever he pleases.

It is he who, from nothing, made the heavens and the earth, and who could, if he would, annihilate them in a moment.

He could, also, if he chose, create thousands of worlds, more beautiful one than the other. To do that requires infinite and unlimited power.

* 1 Cor. x. 31.

† Col. iii. 17.

Q. Does not omnipotence belong to the Son and to the Holy Ghost as well as to the Father?

A. Yes; the three persons have but one and the same omnipotence.

Q. Is it only the Father who is Almighty?

A. The Son and the Holy Ghost are so likewise.

Q. Why, and how?

A. Because the three persons have but one and the same omnipotence.

Q. Why, then, is it particularly attributed to the Father?

A. Because that, being the principle of the two other persons, and communicating to them his nature, he communicates to them his omnipotence, with all his other divine perfections.

Q. Which of the three divine persons is the principle of the two others?

A. The Father.

Q. Of whom is the Father the principle?

A. He is the principle of the Son and of the Holy Ghost.

Q. What does the Father communicate to the Son and to the Holy Ghost?

A. His nature.

Q. What is his nature?

A. It is his divinity.

Q. Does he communicate to them nothing but his nature?

A. He also communicates to them his Almighty power, with all his divine perfections.

Thus the Son and the Holy Ghost are Almighty as the Father, notwithstanding that the Almighty power is particularly attributed to the Father. In like manner, these three persons have but the same wisdom and the same goodness, although the wisdom is particularly attributed to the Son, and the goodness to the Holy Ghost.

Q. What means Creator of heaven and earth?

A. It is that from nothing he has made all things.

EXAMPLE.

The creation of the world.—*Gen. 1. 11.*

Q. What was there before God had created heaven and earth?

A. There was nothing but God alone, and consequently nothing of all that we see and of all that has been created.

Q. How long is it since God created heaven and earth?

A. It is nearly six thousand years.

Q. Of what did he make them?

A. He made them of nothing, by his word and his will, for his own glory.

Q. What did God create in heaven?

A. He created the angels. These are pure spirits, who have no body.

Q. What did God fix in the firmament to illumine the day and the night?

A. The sun, the moon, and the stars.

Q. What did God bring forth from the earth?

A. He brought forth the plants and the animals.

Q. What did he bring forth from the waters?

A. The birds and the fish.

Q. What did God create to govern all that was on the earth?

A. He created man.

The first man was named Adam,* which means, drawn from the earth.

Q. Of what was his body formed?

A. It was formed of the slime of the earth.

Q. What did God infuse into that body to render it living and animate?

A. A soul made after his own image and likeness.†

Q. Why to his image and likeness?

A. Because it is a spirit capable of knowing and loving.

Q. What did God give to Adam for a companion?

A. He gave him a woman.

That woman was named Eve, which means, living or vivifying,‡ because she was the mother of all living. Thus did God institute marriage.

Q. Of what was Eve formed?

A. She was formed of one of Adam's ribs.

Q. Why of one of Adam's ribs?

A. To show that he was to love her as part of his own body.

Q. In how many days did God do all these things?

A. In six days.

* Gen. ii. 19.

† Gen. ii. 7.

‡ Gen. iii. 20.

Q. What did he do on the seventh day?

A. He rested.

Q. What does that mean?

A. That he ceased the work of creation. Thence came the Sabbath, since superseded by Sunday.

EXAMPLE.

Fall of the bad angels, and fidelity of the good.

Q. What did God create in heaven in the beginning?

A. He created the angels.

We have already said that angels are pure spirits, who have no bodies.

Q. Were these angels numerous?

A. Yes, there were millions on millions of them.*

Q. In what state did God create them?

A. He created them in grace and sanctity.

Q. Did they all persevere therein?

A. No; many of them revolted against God.

Q. How did God punish them?

A. By casting them into hell.†

Q. What are these rebel angels called since their fall?

A. They are called devils or demons.

Q. How do they employ themselves?

A. In tempting men.‡

Q. For what purpose?

A. In order to have companions in their misery.

We should ever have recourse to our Lord in those temptations,§ and say to him, with humble confidence: Oh, Lord! save us, or we perish.

Q. What has been the reward of those angels who remained faithful to God?

A. Eternal glory.

Q. How are they employed in heaven?

A. In beholding God as he is, in loving and praising him, and possessing him for ever in the kingdom of heaven.

* Dan. vii. 10.

† 2 Peter ii. 4.

‡ Apoc. xx. 8.

§ St. Matt. viii. 25.

Q. How are they employed here on earth?

A. In executing the orders of God. Hence it is that they are represented as young men with wings.

Q. What are they called who take care of each of us?

A. They are called guardian angels.

They defend us against the devils, and preserve us from many dangers; they also procure for us the spiritual and corporal goods which may tend to our salvation.

Q. What should we do to acknowledge their good offices?

A. 1st. We should pray to them, especially morning and evening.

2d. Have recourse to them on all occasions, especially in temptations and in dangers.

3d. Respect them, and do nothing which might displease them.

4th. Appreciate the happiness of having a prince of heaven to watch over us.

5th. Obey them with great docility.

6th. Love them, confide in them, and imitate them. They see God unceasingly, and are impeccable. Let us remember the presence of God, and avoid sin.

HISTORY.

The disobedience of Adam and Eve.—*Gen.* iii.

Q. Where did God place Adam and Eve after having created them?

A. He placed them in the terrestrial paradise.

Q. What was the terrestrial paradise?

A. It was a delightful garden, planted with all sorts of beautiful trees, and watered by four large rivers.

Q. Which were the two principal trees of that garden, called the paradise of pleasure?

A. They were the tree of life, and the tree of knowledge of good and evil.*

The first prevented death. The second was so called after Adam had eaten of its fruit.

Q. What had God forbidden them?

A. He had forbidden them to eat of the fruit of the tree of knowledge of good and evil.

* *Gen.* ii. 15.

Q. Were they faithful to this prohibition?

A. No; for they eat of the fruit.

Eve had first eaten of it,* having been seduced by the devil, concealed under the form of the serpent, and Adam afterwards eat of it to oblige his wife.

Q. What punishment did such disobedience deserve?

A. It deserved the eternal pains of hell.

Q. What did God do to show them the enormity of their sin?

A. 1st. He cursed the serpent.†

2d. He condemned the woman to bring forth her children in sorrow.

3d. He condemned the man to eat his bread in the sweat of his brow.

4th. He expelled them both from the terrestrial paradise.

Q. What did God place before the terrestrial paradise?

A. Cherubims, and a flaming sword turning every way.

Q. Why did God place them there?

A. To keep the way of the tree of life.

HISTORY.

Consequences of the disobedience of Adam and Eve.—*Gen. iii.*

Q. In what state had God created Adam and Eve?

He had created them in the state of innocence; not only in grace, but with a sound body, perfectly submissive to the spirit, and with a spirit fully enlightened and perfectly submissive to God.

Q. How did they live in this state?

A. They lived perfectly happy.

Q. What goods did they enjoy?

A. They enjoyed all sorts of goods.

Q. From what evils were they exempt?

A. From all sorts of evils, both in body and in soul.

Q. How were they to go to heaven?

A. They were to go there without dying.

Q. What did they lose by their disobedience?

A. They lost innocence, and all its great advantages

* 1 Tim. ii. 14.

† Gen. iii. 15.

Q. Whose captives did they become?

A. They became the captives of the devil.

Q. To what were they subject?

A. To ignorance, concupiscence, the miseries of life, death, and death eternal.

Ignorance is the state in which we are born, knowing nothing, and learning only with toil and trouble. Concupiscence is the inclination to sin.

The miseries of life are all the pains and troubles to which each of us is subjected. Death is the obligation under which all men lie of losing life.

Eternal death is the being deprived of seeing God for ever, and being eternally tormented in the fire of hell.

Q. To whom did the sin of Adam pass with all its consequences?

A. It passed to all his posterity; that is to say, to all mankind, Jesus Christ and the Blessed Virgin only excepted. Jesus Christ by right, and the Blessed Virgin by privilege.

Q. What is this sin called?

A. It is called original sin.

Q. Why?

A. Because we have it from our origin.

Q. Who has redeemed us from this sin?

A. Our Lord Jesus Christ.

Q. How?

A. By dying for us.

Q. Had this Saviour been promised?

A. Yes; he had. For God, when cursing the serpent, declared that of the woman should spring forth him who would crush his head;* that is to say, the Saviour of the world, who would come to destroy the power of the devil.

Q. How long was it from Adam till the coming of Jesus Christ?

A. About four thousand years.

I am now going to give you a brief account of what befell the people of God during those four thousand years.

* Gen. iii. 15.

HISTORY.

Corruption of mankind, and the universal deluge.—*Gen. iv. and fol. ch.*

Q. Who were the two first children of Adam?

A. Cain and Abel.

The former applied himself to till the ground, and the latter kept the flocks.

Q. Why did Cain kill his brother Abel?

A. Through envy of his virtue.

Adam had another son named Seth, whose children at first preserved the fear of God, but becoming intermingled with those of Cain, they were speedily corrupted, and became as wicked as the others.

Q. What resolution did God take, seeing all mankind addicted to evil?

A. He resolved to destroy them by the deluge: a great inundation of water which covered the whole earth.

Q. Were all men drowned?

A. Yes; all except eight persons: these were, Noah and his wife, his three sons and their wives.

Q. How were they preserved?

A. By means of the ark.

The ark was a large square vessel covered in the form of a chest.

The animals which Noah shut up in it were also preserved.

Q. What did Noah offer to God after the deluge, by way of thanksgiving?

A. He offered a sacrifice to him.

The rainbow was the sign of the promise which God made to Noah that he would never send another deluge.

Q. By whom was the world re-peopled after the deluge?

A. It was re-peopled by the three sons of Noah, Sem, Cham, and Japheth.

Q. Did men profit by so terrible a chastisement?

A. No; they became more wicked than ever.

HISTORY.

Covenant of God with Abraham.—*Gen. xii.*

Q. With whom did God make a covenant some time after the deluge?

A. With Abraham.

Q. Why did he make this covenant?

A. To preserve on the earth the knowledge of his name, a knowledge which would have disappeared by degrees, so great was the wickedness of men.

Q. What did God command him to do?

A. To leave his country and his kindred.

Q. What did God promise him?

A. 1st. He promised to make him the father of a numerous people.

This is signified by the name of Abraham.

2d. To give to that people the land of Chanaan.

Nevertheless, they did not get possession of it till four hundred years after, because God wished to exercise their faith, and to teach us patiently to await his time.

3d. To bless, in his race, all the nations of the earth. By these last words, God gave him to understand that the Saviour of the world was to be born of his posterity.

Q. Did Abraham believe all these promises?

A. Yes; and his faith became a source of benediction to him and his.

Q. What did God prescribe to him as the sign of his covenant?

A. He prescribed circumcision.

This was an external mark which distinguished the people of God from the other nations of the earth, as baptism now distinguishes Christians from all others.

Q. What was the name of the son whom Abraham had when he was an hundred years old?

A. He was called Isaac.

This son was the sole heir of all Abraham's possessions, which were very great, because God had loaded him with blessings.

Q. How did God try the faith of Abraham?

A. By commanding him to sacrifice to him his beloved son, who was then thirty-six or thirty-seven years old.

Q. How did Abraham act on this trying occasion?

A. He obeyed without a moment's hesitation, and prepared to immolate his son.

Q. What happened when he was just about to kill him?

A. He was stopped by an angel, who told him that God was satisfied with his obedience.

HISTORY.

Of the twelve patriarchs descended from Abraham.—*Gen. xxvi. and fol. ch.*

Q. How many children had Isaac?

A. He had only two, and they were twins—Esau and Jacob.

Q. To which of the two did Isaac, in his extreme old age, give his blessing?

A. To Jacob.

Q. Why to Jacob rather than to Esau, who was the elder?

A. Because Esau had sold his birthright for a mess of pottage.

It is true that Jacob had made use of a stratagem to obtain it; but, as it was in accordance with the designs of God, Isaac, having found it out, confirmed what he had unintentionally done.

Q. What did Jacob do to avoid the anger of his brother, who sought to kill him?

A. He withdrew into Mesopotamia, to the dwelling of his uncle Laban. Laban was the brother of his mother, whose name was Rebecca.

He traveled alone and on foot, with a staff in his hand, though the distance was upwards of two hundred leagues.

Q. How did God assure him of his protection at the beginning of his journey?

A. By showing him, in his sleep, a mysterious ladder which reached to heaven, and on which angels were ascending and descending.

Q. How long did Jacob remain in Mesopotamia?

A. He remained there twenty years, during which time he married a wife, and amassed great riches.

Q. How did God again assure him of his protection on his journey back?

A. By making him victorious over an angel, with whom he wrestled.

Q. What new name did this angel give him?

A. He gave him the name of Israël. Whence the name Israëlites, who were likewise called Hebrews, and finally Jews. Israël is a Hebrew name, which signifies prevailing or predominating with God. Otherwise, a man who sees God.

Q. How many sons had Jacob?

A. He had twelve, who are the twelve patriarchs.

Q. Why are they so called?

A. Because they were the fathers or chiefs of the twelve tribes of Israël.

Patriarch is a Greek word which means head of a family.

These twelve patriarchs are: Ruben, Simeon, Levi, Juda, Issachar, Zabulon, Dan, Nephtali, Gad, Aser, Joseph, and Benjamin. He had also a daughter named Dina.

The name of patriarch is likewise given to all the saints who lived under the law of nature, as Adam, Abel, Seth, Henoch, Noah, Sem, Abraham, &c.

HISTORY.

Of Joseph.—Gen. xxxvii. and fol. ch.

Q. Who was Joseph?

A. He was one of the children of Jacob.

Jacob had Joseph and Benjamin by his wife Rachel.

Q. Why could not his brethren endure him?

A. Because Jacob loved him more than the others.

Joseph was deserving of the preference, but how dearly did it cost both father and son! What still more excited the hatred of his brethren, was that Joseph complained of them to his father, together with certain dreams which he had, showing that he should one day be the master of his brethren.

Q. How did his brethren revenge themselves on him?

A. At first they thought of killing him, but at length they sold him.

On their return home, they made Jacob, their father, believe that Joseph had been devoured by a wild beast

Q. Whither was he taken by those who had bought him?

A. He was taken into Egypt.

Q. What befell him in the house of Potiphar, to whom he was re-sold?

A. He was cast into prison for a crime of which he was innocent.

Q. How did God protect him there?

A. By bestowing upon him the gift of explaining dreams. He explained two while in prison, which were exactly fulfilled.

Q. Why did the king summon him to his presence?

A. To explain a dream which he had had.

Q. How did the king reward him?

A. He placed him over all his kingdom.

Q. How did Joseph act when he had attained such a high degree of power?

A. He pardoned his brethren, and caused them to come into Egypt with their father.

They were to the number of seventy persons. He furnished them with all that was necessary for their journey, and settled them in a most fertile part of Egypt.

HISTORY.

Slavery of the Israelites in Egypt. Their first pasch.—*Exod. 1. and fol. ch.*

Q. How long did the Israelites remain in Egypt?

A. More than two hundred years.

Q. What took place during that time?

A. 1st. Jacob, Joseph, and the ancients died.

2d. The Israelites multiplied prodigiously.

3d. The memory of Joseph and of his services was gradually effaced.

Q. What did the king of Egypt do to prevent the increase of the Hebrews?

A. 1st. He overwhelmed them with laborious work.

2d. He commanded the midwives to kill all the male children.

3d. And, lastly, he commanded them to be cast into the river Nile.

Q. What did the Israelites do in these deplorable circumstances?

A. They had recourse to the Lord, and he heard their prayers.

Q. What did God do, to deliver them from their bondage ?

A. He appeared to Moses in the burning bush, and sent him to the king as his envoy.

Q. Did the king listen to Moses ?

A. No ; he dismissed him with contempt.

Q. What did Moses do to constrain the king to let the Israelites go ?

A. He wrought many grand miracles, which are called the ten plagues of Egypt.

1st. He changed the water of the river into blood.

2d. He caused millions of frogs to come forth throughout all Egypt, even in the king's palace.

3d. Flies.

4th. Gnats.

5th. Locusts.

6th. A plague on the animals.

7th. Ulcers on men.

8th. A terrific fall of hail.

9th. A dense darkness which lasted three days.

10th. The death of all the first-born of the Egyptians.

All Egypt was ravaged in this way, whilst the Israelites remained untouched.

At every succeeding plague, the king promised every thing, in order to be delivered from it, but as soon as it was removed, his heart was again hardened, and he would do nothing.

Q. What did God command his people to do before the last plague ?

A. He commanded them to make the pasch.

This was the first time it was celebrated.

Q. In what did this pasch consist ?

A. In eating a roasted lamb in every family.

It was necessary that this lamb should be a male, a year old, and without spot ; that no bone of it should be broken ; that it should be roasted whole, and that all the doors should be marked with its blood. This lamb, with all its attendant circumstances, was the figure of Jesus Christ, who was one day to be immolated on the cross for us.

There were also certain ceremonies to be observed in eating this lamb ; it was to be eaten standing, with the loins girt, a staff in the hand, shoes on the feet, and eaten

with wild lettuce and unleavened bread. Circumstances which likewise indicate the dispositions wherewith we should communicate.

Q. What happened after the last plague?

A. The Egyptians compelled them to go out quickly.

They would not even wait till the daylight came, but made them set out in the darkness of night, so frightened were they by this last plague.

Q. What did God oblige the Israelites to do, in gratitude for their first-born being spared when those of the Egyptians were killed?

A. He obliged them to consecrate to him all their first-born children. It was in obedience to this law that the Blessed Virgin offered in the Temple her beloved Son.

HISTORY.

Passage of the Red Sea.—Exod. xiv.

The law given on Mount Sinai.—Exod. xix. and fol. ch

Q. How many were the Israelites when they went forth out of Egypt?

A. They were to the number of six hundred thousand, besides women and children. This was an astonishing increase in the course of two centuries; for they were only seventy in number when they went into Egypt.

Q. What way did they take on leaving Egypt?

A. They took the way to the promised land.

It was then upwards of four hundred years since God had promised Abraham to put them in possession of it.

Q. Through where did God lead them to that land?

A. He led them through the desert.

Q. How?

A. At night by a pillar of fire, and in the day by a cloud which marched before them. When it stopped, they stopped; and when it advanced, they advanced.

Q. How did they pass the Red Sea?

A. They passed it without any trouble.

Q. How so?

A. Because God made a dry road for them in the midst of the waters.

Q. How did the Lord deal with Pharaoh, who was pursuing them with a numerous army?

A. He buried him in the waters with all his army.

Moses thereupon composed a canticle of thanksgiving, which was joyfully sung by all the people.

Q. On what day did God give them his law?

A. On the fifth day after their pasch.

Q. On what mountain?

A. On Mount Sinaï.

Q. How did the mountain appear?

A. It appeared all on fire, and covered with a thick cloud, emitting thunder and lightning. There was also heard the sound of trumpets and a great noise, but no one was seen.

Q. What was heard on the third day?

A. A terrible voice, which distinctly pronounced the ten commandments. These ten commandments contained nothing more than the natural law, except the sanctification of the Sabbath.

Q. On what did God write these ten commandments?

A. He wrote them on two tables of stone.

Q. To whom did God give these two tables?

A. He gave them to Moses, who was in the cloud on the mountain.

God chose to give them in writing, because they had been almost effaced through the ignorance and corruption of men.

HISTORY.

God's covenant with the Israelites.—*Exod. xxiv. and fol. ch.*

Q. What did God give to Moses besides the law?

A. He gave him several other rules for the regulation of temporal affairs, for the settlement of disputes, and the punishment of crime.

Q. What more did God give?

A. He gave several precepts relating to morals and the ceremonies of religion.

Q. What festivals did God institute besides the Sabbath?

A. He instituted three: the feast of the Passover, the feast of Pentecost, and the feast of Tabernacles.

The first, in commemoration of their deliverance from Egyptian bondage.

The second, in remembrance of the law given on Mount Sinai.

The third, in memory of their journey through the desert, where they dwelt in tents or tabernacles.

Q. What did Moses do when he came down from the mountain?

A. He repeated to the people all that God had told him.

Q. What did they promise?

A. They promised faithfully to observe all the decrees of God.

Q. What did God promise them, if they remained faithful?

A. He promised to put them in possession of the land of Chanaan, and to pour blessings upon them. Moses sprinkled them, at the same time, with the blood of the victims which he had sacrificed, saying: This is the blood of the covenant which God makes with you; and thus was renewed and confirmed that which God had made with Abraham.

Q. Whither did Moses afterwards go back?

A. He went back to the mountain, where he remained forty days conversing with God.

Q. What order did he receive from God?

A. He received an order to make the Ark of the Covenant and the Tabernacle.

Q. What was the Ark of the Covenant?

A. It was a chest made of precious wood, overlaid with gold within and without. It was covered by two cherubims, and in it were kept the two tables of the law.

Q. What was the Tabernacle?

A. It was a tent formed of rich stuffs to cover the Ark.

Moses was also ordered to make a golden candlestick with seven branches; a table of gold for the loaves of proposition; a brass basin for washing in, and a small altar for the incense.

Before the Tabernacle was laid the altar of sacrifice, which was to be offered by Aaron and his sons in perpetual succession. The whole tribe of Levi was consecrated to God, in order to assist Aaron and his descendants in the functions of their office; at the same time, God commanded

Moses to make them a particular kind of garment, with precious ornaments.

Q. How did Moses appear when descending from the mountain?

A. His face was radiant with light, so that the children of Israël could not bear to look upon it, and he was obliged to put on a veil when speaking to them. This radiance proceeded from the conversation which he had had with God on the mountain.

HISTORY.

Continuation of what passed in the desert.—*Exod. xii. and fol. ch.*
The revolt of Core and his adherents.—*Numbers xvi.*

Q. How long did the Israelites remain in the desert?

A. They remained there forty years.

Q. How did God assist them?

A. 1st. They were always guided by the pillar of cloud and of flame. The fire illumined their way during the night, and by day the cloud screened them from the scorching heat of the sun.

2d. They were fed with manna which fell from heaven. It had to be gathered before sunrise every morning, except that of the Sabbath-day, when none fell. On the day previous it fell in greater quantity, so that there was enough gathered for the two days.

3d. God sent them, on two occasions, an abundance of quails.

4th. He caused water to spring from a rock for their use. Before that, he had, by means of a certain wood, extracted the bitterness from water which they drank.

5th. The clothes which they wore lasted during the whole journey.

Q. How did they correspond to so many blessings?

A. By the greatest ingratitude.

Q. How so?

A. 1st. They very often murmured against the Lord.

2d. They fell into idolatry by worshipping the golden calf.

It was because of this idolatry that Moses broke the two tables of the law. But God being appeased, he ordered

him to make two others, whereon he himself inscribed the ten commandments.

3d. They were near stoning Moses, and choosing another chief to lead them back into Egypt.

4th. Core, Dathan, and Abiron, at the head of a numerous band, revolted against Moses. The conspirators were two hundred and fifty in number, led on by those chiefs, who were the principal men of the tribe of Levi.

Q. How did God punish them for their prevarications?

A. 1st. He condemned them to wander in the desert for forty years.

2d. Twenty-three thousand were put to death because of their worshipping the golden calf. God would have exterminated them all, but was induced to pardon them at the solicitation of Moses.

3d. The earth opened, and Core, Dathan, and Abiron were swallowed up alive, together with their respective families.

4th. The two hundred and fifty conspirators were burned by a miraculous fire.

5th. A great number were destroyed by the fiery serpents which God sent amongst them. Those only were healed who looked upon the brazen serpent which Moses had raised on high, according to the orders of God.

6th. Twenty-four thousand perished for having debauched themselves with the Madianites, and adoring their idols.

7th. God condemned them all to die in the desert, except Joshua and Caleb, who had remained faithful. Thus it was, that of six hundred thousand there were but two who entered the land of promise. Of the others, their children entered.

HISTORY.

The last words of Moses; his death.—*Deut. xxxiii. and fo. c.*

Q. Whither did Moses conduct the Israelites?

A. He conducted them to the promised land.

Q. Did he enter there?

A. No; he only saw it from a distance.

Q. What did Moses enjoin them to do before he departed from them?

A. To observe faithfully all the commandments of God.

Q. What did he promise them on the part of God, provided they did so?

A. He promised them an abundance of all sorts of goods. The possession of the land of Chanaan, a land flowing with milk and honey; that is to say, fertile and pleasant. The protection of the Lord in that land, and victory over all those who should dispute with them its possession. Also, a great plenty of all the necessities of life.

Q. With what did he at the same time threaten them, if they proved unfaithful?

A. He threatened them with all sorts of evils, barrenness, famine, and cruel distempers, war, pillage, and captivity.

Q. What further promise did Moses give them on behalf of God?

A. He told them that God would send them a prophet like unto him, but far above him, meaning the Saviour of the world, who was to arise amongst them, and to work still greater miracles, bringing to men a new covenant and a new dispensation, more perfect than the old.

Q. Where did Moses die by the command of God?

A. He died on the mountain whence he had beheld the promised land.

Q. Who was it that buried him?

A. It was the Lord himself.

He buried him in the valley of the Moabites, and since then, no man has ever known the place of his sepulture.

Q. How old was Moses at the time of his death?

A. He was six score years of age. His sight had never failed him during all that time, nor were his teeth ever moved. The people mourned him thirty days.

HISTORY.

Entrance of the Israelites into the promised land.—*Jos. 1. and fol. ch.*

Q. Who led the Israelites into the land of promise?

A. It was Joshua, the successor of Moses.

Joshua means Jesus or Saviour.

He was filled with the spirit of wisdom.

Q. What miracles did God work to put them in possession of that land?

A. 1st. The river Jordan stopped its course to give them

passage. They crossed on dry land, as they had before passed through the Red Sea.

2d. The walls of Jericho fell down at the sound of their trumpets, and all within were put to death, not excepting even the animals.

3d. On one occasion God sent down on their adversaries a shower of hail mixed with stones, and those stones killed more than the sword.

4th. The sun and the moon stood still at the command of Joshua. This was to give him time to finish the combat which was going on, and the means of gaining the victory. That day was as long as two ordinary days.

Q. Did the manna still fall from heaven ?

A. No ; it ceased as soon as they eat of the fruits of the country.

Q. How was that country divided between the children of Israel ?

A. It was divided into twelve parts, for the twelve tribes of Israel.

These twelve tribes bore the names of the twelve sons of Jacob. The two sons of Joseph, Ephraim and Manasses, took the place of their father and of Levi, whose tribe had no inheritance of land, because it was consecrated to God, and destined for the service of the tabernacle. The other tribes contributed to their support by giving them the tenth of their produce.

Q. Were the Israelites faithful to God in this new land ?

A. Yes, they were, during the life of Joshua and the elders. Joshua lived one hundred and ten years, and his praise is recorded in the Book of Ecclesiasticus, chap. xlv.

Q. What happened after the death of Joshua and the elders ?

A. They failed in every one of their promises.

Q. What harm did they do ?

A. 1st. They spared several of the former inhabitants, contrary to the prohibition of God.

2d. They allied themselves to them by marriage, which was also forbidden by God.

3d. They worshipped their idols.

Q. How did God punish them ?

A. By abandoning them to their enemies, who made them suffer all sorts of evils.

Q. How did God receive them when they returned to him?

A. He received them with kindness, and raised up deliverers for them.

Q. What were these deliverers called?

A. They were called judges.

Q. Why were they so called?

A. Because they, at the same time, administered justice to the people.

There were fourteen or fifteen of them in succession, among others Gideon, Jephtha, Samson, and Samuel, who was the last of the judges, and a holy prophet.

HISTORY.

The Israelites governed by kings.—*Kings* iii. and *fol. chs.*

Q. By whom were the Israelites governed after having been governed by the judges?

A. They were governed by kings.

Q. Whence came that change?

A. From the Israelites themselves.

Q. What did God say to Samuel, who was displeased by this proposition?

A. He said to him : Hearken to the voice of this people ; for it is not you whom they reject, but me, that I may not reign over them.

Q. Who was the first king?

A. Saul, who was very soon condemned because of his sins.

Q. Who was the second?

A. David, who was a man after God's own heart.

Q. By whom was David cruelly persecuted before he was made king?

A. By Saul, who was then reigning.

Q. What war did David wage before he came to the throne?

A. A war with the infidels.

Q. What was his whole study?

A. To meditate on the law of God, to put it in practice himself, and to see it observed by his subjects.

Q. What did he compose in honor of God?

A. He composed a great number of canticles.

Q. What was the object of these canticles?

A. To praise God, to preserve the memory of his benefits, and to inculcate virtue.

Some of them were of a prophetic character, and foretold future mysteries.

It is these canticles which we call the Psalms, and which the Church sings every day.

Q. What was his capital city?

A. Jerusalem. He built a palace on Mount Zion, and there he conveyed the ark of the Covenant.

Q. What design did he form to promote the glory of God?

A. He formed the design of building a temple to him.

Q. What did God then declare to him?

A. That that honor was reserved for his son.

Q. What did he promise him?

A. 1st. That his posterity should reign eternally over his people.

2d. That the Saviour promised in the beginning of the world should be of his posterity.

At the same time he revealed to him that this Saviour was to be a king, and that he should reign not only over the house of Israel, but over all nations, and that his reign should never have an end; that he should be a pontiff, not according to the order of Aaron, but to that of Melchisedech; that he should be the Son of God, and God himself.

Q. What name did the Israelites ever after give to the Saviour whom they expected?

A. That of Messiah, or Christ, which means anointed or consecrated; because it was customary to anoint with holy oil kings, prophets, and priests.

Q. What else did they call him?

A. The Son of David.

HISTORY.

The reign of Solomon.—3 *Kings* 1., *Paral.* 1. 9.

Q. Who succeeded David?

A. Solomon, his son.

Q. What did Solomon erect in honor of the Most High?

A. He erected a magnificent temple. The interior was all overlaid with gold, and was divided into two parts, the inner

one of which was the sanctuary, where rested the ark of the Covenant under its cherubim. His father had left him the plan, with a vast quantity of the materials.

Q. Who had permission to enter the sanctuary?

A. None but the high priest, and that only once a year, and bearing the blood of the victims.

Q. Of what was that sanctuary the figure?

A. It was the figure of heaven closed against mankind until Jesus Christ entered, covered with blood.

Q. What was there before the sanctuary?

A. There was an altar for the holocausts and other sacrifices.

Q. Why was there but that one temple and that one altar in all the land of Israel?

A. To render more sensible the unity of God and of his Church. It was not lawful to sacrifice elsewhere.

Q. What was the reign of Solomon?

A. It was the most fortunate of all reigns. He ruled over several foreign nations, besides the people of God. He possessed immense treasures. He enjoyed all the pleasures of life. Therein he was the image of Christ in his glory, as David was the image of Christ in his toils and sufferings.

Q. What did God give him infinitely more precious?

A. He gave him wisdom, and wisdom so great and so extensive, that people came from remote countries to be witness of it.

Q. Did he always preserve his wisdom?

A. No; he departed from it in his old age.

Q. How far did he go astray?

A. Even to adore idols and build temples in their honor.

Q. What was the cause of his fall?

A. His excessive love of women, of whom he kept a great number.

Q. What do we learn from the fall of a king so great and so wise?

A. We learn the danger of temporal greatness. If this mighty cedar was overthrown, what can the reeds expect?

HISTORY.

The Schism of Samaria.—3 *Kings* xii. and *fol. ch.*

Q. What was the punishment of Solomon's sin ?

A. His kingdom was divided after his death.

Q. How many tribes remained to his son Roboam ?

A. There remained only two, those of Juda and Benjamin.

Q. Who did the others obey ?

A. They obeyed Jeroboam.

Q. What did Jeroboam do, fearing that the ten tribes might return to their lawful king ?

A. He raised up two golden calves in two different parts of his kingdom.

He said to the people : Go not any more to Jerusalem ; behold thy gods, O Israel, who brought thee forth from the land of Egypt. The people were so infatuated as to believe this impious prince.

Q. Did the kings who succeeded Jeroboam follow this bad example ?

A. Yes, they always kept the people in that false religion. Thus these ten tribes became idolaters, and separated from the only true Church.

Q. Where did the seat of the true Church remain ?

A. It remained in Jerusalem. There was God always worshipped, and his law always observed. There was the appointed service ever performed in the temple by the Levites and the priests, the descendants of Aaron, whom God himself had chosen.

Q. What was the name of this new kingdom, thus separated from the true Church ?

A. It was called the kingdom of Israel, of Ephraim, or of Samaria.

Q. What was the kingdom called which remained to the race of David ?

A. It was called the kingdom of Juda ; whence came the name of Judea and Jews. The tribe of Levi assembled there, and also many from the ten tribes who still came to worship at Jerusalem.

HISTORY.

Of the prophets.

Q. What did God send to the Israelites from time to time, to reprove them for their evil ways?

A. He sent them prophets. These prophets spoke boldly, not only to the people, but even to the kings.

Q. Wherewith did God fill these prophets?

A. He filled them with his Spirit and with his light.

Q. What did they see by means of this divine light?

A. They saw things hidden, and things to come.

Q. How many are they whose writings remain to us?

A. Four greater, and twelve minor. The four great prophets are: Isaias, Jeremias, Ezechiel, and Daniel. The twelve minor are: Osee, Joel, Amos, Jonas, Abdias, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias. The greater are those who have written most, and the minor those who have written but little.

Q. Were there no others?

A. Yes, there were several others.

Q. Who amongst these were the most illustrious?

A. Elias and Eliseus. Both in the kingdom of Israel, where the evil was at its height.

Q. What did Elias do that was remarkable?

A. 1st. He stopped the rain for three years and a half, and then made it fall again.

2d. He brought down fire from heaven on the sacrifice which he had prepared.

3d. He twice drew down fire from heaven on fifty men.

4th. He restored to life the daughter of a widow, and multiplied the oil and the meal of another.

5th. He separated the waters of the Jordan with a mantle, and passed over without wetting his foot.

6th. He was taken up alive into heaven in a chariot of fire. He is to return with Henoch, towards the end of the world, to preach penance to the Jews.

Q. What remarkable things were done by Eliseus, the disciple of Elias?

A. 1st. He crossed the Jordan with dry feet, like Elias.

2d. He purified the waters of Jericho.

3d. He multiplied a widow's oil.

4th. He raised a child from the dead.

5th. He cured the leper Naaman.

6th. He made iron to swim upon the water.

7th. A dead man was restored to life by the touch of his bones.

Q. What manner of life did most of the prophets lead?

A. They led a life poor, austere, and retired. Poor in their garments, in their dwellings, and in their food.

Q. How did the good kings regard them?

A. They loved, honored, and respected them.

Q. How did the wicked kings treat them?

A. They hated and persecuted them, and put them to death. Isaias was cut asunder with a wooden saw.

Q. What did these prophets foretell concerning the Jews?

A. They foretold all that happened to them in punishment of their sins.

1st. That if they did not repent and do penance, the kingdom of Israel, or of Samaria, would be entirely destroyed.

2d. That Jerusalem and the temple should be overthrown, and the Jews brought captive to Babylon.

3d. That they should reject the Messiah and put him to death.

4th. That they should be abandoned by God, and dispersed all over the earth.

5th. That God should make a covenant with another people, who should replace them.

6th. That they should repent in the latter days of the world.

Q. What did the prophets predict regarding the Messiah?

A. 1st. The precise period of his coming.

2d. All the circumstances of his life and death.

3d. His glorious resurrection and the establishment of his Church.

HISTORY.

The Babylonian captivity.—4 *Kings* xvii.

Q. How did God at length punish the kingdom of Israel, or of Samaria, because of its infidelity?

A. He destroyed it entirely and for ever. The ten tribes who composed that kingdom were carried off by the Assyrians and dispersed over distant countries, whence they never returned in a body.

Q. The kingdom of Juda, doubtless, profited by so fearful an example?

A. No; it profited nothing by it, though God awaited its repentance for more than a hundred years.

Q. How did God punish it at last?

A. He delivered it over to Nabuchodonosor, king of Babylon.

Q. How was it treated by that prince?

A. He destroyed Jerusalem, burned the temple, carried off the sacred vessels, and took the people away into captivity.

Q. Did the Jews abandon the law of their God while in captivity?

A. No; they observed it more faithfully than before. This captivity, and the manifold sufferings they endured, caused them to reflect, and to respect the law of God; although they were surrounded by heathens, given up to all sorts of idolatry, and all manner of wickedness.

Q. How were the three children treated who refused to adore the statue of Nabuchodonosor?

A. They were cast, by his order, into a fiery furnace.

Q. Did they perish there?

A. No; for an angel sent by God preserved them from hurt or harm.

Q. And how was Daniel treated for having remained faithful to his God?

A. He was twice cast into the lions' den.

Q. Did the lions tear him in pieces?

A. No; they did not hurt him.

Q. How long did this captivity last?

A. It lasted seventy years.

Q. Who was it that restored the Jews to liberty?

A. It was Cyrus, king of Persia, after rendering himself master of Babylon.

Q. What was the first undertaking of the Jews when restored to freedom?

A. To rebuild their temple and their city. Cyrus gave them back all the sacred vessels taken by Nabuchodonosor, and made them some valuable presents.

HISTORY.

The Jews persecuted by Antiochus.—1 *Mac.* 1.

Q. What did Antiochus, king of Syria, undertake against the Jews?

A. He undertook to make them renounce their law and their religion.

Q. What did he do in order to effect his purpose?

A. 1st. He surprised Jerusalem, profaned the temple, and put a stop to the sacrifices.

2d. He put many of the Jews to death, for they chose to die rather than violate their law.

Q. What torments did he inflict on seven brethren who remained steadfastly attached to their law?

A. He made them suffer the most cruel torments, in presence of their mother.

Q. What did the mother say when she saw her children so tortured?

A. She encouraged them to suffer on, through the hope of a blessed resurrection.

Q. Who then took up arms for the defence of his religion and his country?

A. Judas Maccabeus, followed by his brethren.

Q. Did he succeed in his enterprise?

A. Yes; for he acted by divine inspiration.

Q. What did he, after God had rendered him victorious?

A. 1st. He took possession of Jerusalem, purified the temple, and re-established the offering of sacrifice.

2d. He completely freed the people from the yoke of the heathen nations.

Q. Did the Jews long enjoy this tranquillity?

A. No; for the Romans, having obtained the mastery of the world, soon reduced the Jews to subjection.

Q. Who found means to usurp the kingdom of Judea, through the favor of the Roman emperors?

A. Herod, a Jew by religion, but a stranger by birth.

Q. What sort of a prince was Herod?

A. He was a prince who had no other law than his own ambition. He was so cruel and unnatural, that he caused his wife and several of his children to be put to death. It was he who had the children of Bethlehem massacred. He died a miserable death, his body being eaten away by worms.

HISTORY.

How the Jews expected the Messiah.

Q. How long time passed from the return of the Jews till the coming of the Messiah?

A. About five hundred years.

Q. How did they conduct themselves during that time?

A. They fell no more into idolatry.

Q. Had they always prophets?

A. No; they had no more till St. John the Baptist.

Q. Was religion, then, always flourishing?

A. On the contrary, it declined from day to day.

Q. What sects had been latterly introduced amongst the Jews?

A. The principal were those of the Sadducees and Pharisees.

Q. Who were the Sadducees?

A. They were Jews who rejected several of the most important doctrines of religion.

They neither believed in the resurrection of the dead, the immortality of the soul, nor the existence of the angels; they even made God corporeal; and it was the chief men of the nation who followed this pernicious doctrine.

Q. Who were the Pharisees?

A. They were Jews who were apparently strict observers of the law, which they disfigured by their false interpretations.

See the reproaches so frequently made them by our Lord. Under their outward show of regularity, they concealed their avarice, their vanity, and many other vices.

Q. What idea had the carnal Jews of the Messiah?

A. That of a powerful and splendid monarch.

They thought that he was to be a warrior prince, mighty as David and rich as Solomon.

Q. What did they expect from him?

A. They expected all manner of worldly prosperity.

They hoped that he would free them from the Roman yoke; that under him they should live happy and glorious, having abundance of gold and silver, and of all the necessities of life.

Q. What idea, on the contrary, had the spiritual Jews?

A. An idea entirely opposite to that of the others.

Q. What did they expect?

A. They expected goods far above the perishable things of this life.

They believed that he would come principally to efface sin, and to make holiness prevail; that he would bring a new covenant more perfect than the old; that he would give the grace necessary for observing the law of God; that in him should be accomplished the truth of what the law showed only in figure; that he should bring back all nations to the knowledge of the true God; finally, that his reign would chiefly concern the goods of the world to come.

Q. In what did all the Jews agree?

A. In believing that the time appointed for the coming of the Messiah had arrived. This belief was based on the prophecies,* especially that of Jacob, and that of Daniel.†

HISTORY.

The condition of the other nations, called the Gentiles.

Q. If such was the condition of the Jews, what was that of the other nations of the earth?

A. Those nations were plunged in ignorance, superstition, and idolatry.

Q. They knew not, then, the true God?

A. No; their whole religion consisted in the worship of idols.

* Gen. xlix. 10.

† Dan. ix. 29.

Q. What were these idols?

A. They were statues of wood, gold, and silver.

There were some who adored the sun, the moon, the stars, and other creatures, even animals.

Q. In what way did they honor them?

A. They offered them prayers and sacrifices.

Q. What were their festivals?

A. They were nothing more than scenes of debauchery and excess.

They honored Bacchus by drinking to excess, and Venus by giving themselves up, in a public manner, to the most shameful of all vices.

The devil duped them in this way to the end that they might adore him under these different names, and to make them commit all sorts of crimes, under a religious pretence.

Q. Whence came this monstrous infatuation?

A. From their having forgotten God, their Creator

Q. Were they all in this fatal blindness?

A. The exceptions were but few, and that from the vocation of Abraham until then, a period of nearly two thousand years. During all that time God had given up the nations to their own wickedness.

Q. Are there any of these exceptions known?

A. We know of none but two,* Job and Melchisedech.

There is reason to believe that there were several others, whose names are unknown.

Q. Who was Job?

A. He was an Eastern prince, very religious and God-fearing.

Q. Who was Melchisedech?

A. He was a priest of the Most High, and king of Salem.

These two believed in the true God and worshipped him; they obeyed him, and lived according to the laws of conscience and right reason. They also believed and hoped in the Redeemer.

Q. Had the world, then, great need of a Redeemer?

A. Yes; very great.

* Acts xiv. 15.

Q. Who was that Redeemer?

A. Jesus Christ, promised and expected for four thousand years.

ARTICLE II.

AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD.

Q. What do you understand by Jesus Christ?

A. I understand the Son of God made man, and who is both God and man.

Q. What name is given to the Son of God, made man?

A. He is called Jesus Christ.

Q. Is Jesus Christ both God and man?

A. Yes; he is both God and man.

Q. As God, who is his father?

A. God the Father.

Q. As man, who is his mother?

A. The Blessed Virgin. (See chap. iii., page 16)

Q. What do you understand by the words: his Son?

A. I understand that he is begotten of the Father, and consubstantial with him.

Q. Of whom is the Son begotten?

A. Of the Father. And that from all eternity; that is to say, that this generation has neither beginning nor end.

Q. With whom is the Son consubstantial?

A. With the Father.

Q. What is the meaning of consubstantial?

A. It means having the same substance and the same nature as the Father.

Q. What do you mean by his having the same substance and the same nature?

A. I mean that he is one and the same God with the Father.

Q. Why do you say that he is the only Son?

A. Because there is no other begotten by the Father.

Q. How, then, are Christians children of God?

A. They are only so by adoption.

Q. What is adoption?

A. It is a choice of pure grace. Whereas Jesus Christ is

his Son by nature.* Still that does not hinder Jesus Christ from calling us his brethren,† and teaching us to call God our Father.

Q. Why do we call Jesus Christ our Lord?

A. Because we belong to him, and not only because of his having created and still preserving us, but also because he redeemed us.

Q. In how many ways do we belong to Jesus Christ?

A. In three ways.

Q. What is the first?

A. Because he has created us.

That is to say, that he has drawn us from nothing.

As he is the same God with the Father and the Holy Ghost; it follows that he has had the same share in our creation as those two persons.

Q. What is the second?

A. Because he preserves us.

Q. What does that mean?

A. It means that he withholds us from falling into nothing.

He preserves us as do the Father and the Holy Ghost.

This preservation is likewise common to him and the other two persons.

Q. What is the third?

A. It is because he has redeemed us.

Q. What do you mean by his having redeemed us?

A. I mean that he has delivered us from the slavery of sin, and from the pains of hell, and has merited for us eternal life.

Q. How?

A. By becoming man, and dying for us.

Q. Have the Father and the Holy Ghost also redeemed us?

A. No; only the Son.

Q. Why?

A. Because it is only the Son who became man and died for us.

Our creation and preservation are common to him and

* St. John xx. 31.

† St. Matt. xii. 49.

the other two persons; but our redemption is peculiar to him.

Q. What is the meaning of the word Jesus?

A. It means Saviour.

Q. And what means the word Christ?

A. It means anointed, or consecrated. (*See* chap. iii., pages 18, 19.)

ARTICLE III.

WHO WAS CONCEIVED BY THE HOLY GHOST, AND BORN OF THE VIRGIN MARY.

Q. What do you understand by those words: Conceived by the Holy Ghost?

A. I understand that in becoming man, the body which he took was formed from the substance of a virgin, through the operation of the Holy Ghost.

Q. How did the Son of God become man?

A. By taking a body and soul like unto ours.

Q. Where did he take this body and soul?

A. In the womb of the Blessed Virgin Mary.

Q. Of what was his soul formed?

A. It was created.

Q. Of what was his body formed?

A. It was formed of the substance of the Blessed Virgin.

Q. By whose operation?

A. By the operation of the Holy Ghost.

The three divine persons had each a share in this formation; but being a work of goodness and of mercy, it is particularly attributed to the Holy Ghost.

Q. What is this mystery called?

A. It is called the mystery of the Incarnation.

Q. What is the mystery of the Incarnation?

A. It is the Son of God made man.

HISTORY.

Of the incarnation of the Son of God.—St. Luke 1.

Q. Who did God select to be the mother of his Son?

A. The Blessed Virgin.

Q. Of what family was she?

A. Of the family of David.

Q. Where did she reside?

A. In Nazareth, a small town in Galilee.

Q. Who was her husband?

A. St. Joseph.

Although he was of the royal family of David, as well as the Blessed Virgin, he was still obliged to work for his living, being very poor.

Q. Who was sent by God to announce to Mary that she should be the mother of his Son?

A. The angel Gabriel.

Q. How did he accost her?

A. Hail, full of grace! the Lord is with thee; blessed art thou among women!

Q. How did the Blessed Virgin receive this salutation?

A. She was troubled by it.

She was so humble and so modest, that she could not hear herself praised without being disturbed. Besides, she was afraid that it might be an angel of darkness who had taken the appearance of an angel of light.

Q. What did the angel say to her?

A. Fear not, Mary, for thou hast found grace with God: Behold, thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus.

He added: He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end.

Q. What did the Blessed Virgin answer, when assured by the angel that she should remain a virgin?

A. Behold the handmaid of the Lord; be it done unto me according to thy word.

Q. What happened at that moment?

A. The Son of God descended from heaven, and became incarnate in her womb.

He descended from heaven, yet without leaving it. This is a form of expression which indicates the profound humiliation of the Son of God in the Incarnation.

Q. What is meant by his becoming incarnate?

A. That he took a body and a soul like unto ours.

Q. What day does the Church celebrate this mystery?

A. On the twenty-fifth of March, called the Feast of the Annunciation.

Q. What do you understand by the words: Born of the Virgin Mary?

A. I understand that the Blessed Virgin Mary brought him forth as she had conceived him, still remaining a virgin.

Q. Who is the mother of the Son of God made man?

A. The Blessed Virgin Mary.

It was fitting that he who is begotten in eternity of a virgin Father, should in time be born of a virgin mother; which is a miracle of Divine omnipotence. It was also proper that he who is holy by nature, should spring from a virgin holy by grace.

Q. Why do you say that the Blessed Virgin is the Mother of the Son of God made man?

A. Because she really conceived and brought him forth.

Q. Did she then cease to be a virgin?

A. No; she always remained a virgin. (*See chap. iii., page 16.*)

Q. Why do you call her blessed?

A. Because she was always full of grace.

HISTORY.

The birth of Our Lord.—*St. Luke iii.*

Q. Why did the Blessed Virgin and St. Joseph go to Bethlehem?

A. To have their names enrolled in the register. According to the edict of Augustus Cesar, decreeing that each person was to go and be enrolled in his own city.

Q. Why did they go to Bethlehem rather than to any other city?

A. Because they were both of the house and family of David.

Bethlehem was the city of David, because David was born there.

Q. Whither did they retire on arriving in Bethlehem?

A. They retired to a poor stable.

Q. Why did they retire to that poor stable?

A. Because there was no place for them in the inns.

Q. Where did the Blessed Virgin place the child after his birth?

A. She placed him in the manger, on a little hay.

Q. To whom did the angel immediately announce the birth of that blessed child?

A. He announced it to some shepherds who were watching their flocks by night.

Q. What did the shepherds hear at that moment?

A. They heard the angels singing a canticle of joy.

They sang: Glory to God in the highest, and peace on earth to men of good will.

Q. What did the shepherds do when the angels had gone back to heaven?

A. They proceeded to Bethlehem.

Q. What did they find there?

A. They found the blessed child laid in a manger.

He was wrapped in swaddling clothes; Mary and Joseph were with him.

Q. What did the shepherds recognize on seeing the divine child?

A. They recognized the truth of what they were told.

Q. How was this regarded by all who heard the shepherds speak of it?

A. It was regarded with wonder and admiration.

Q. What did the Blessed Virgin say?

A. She remained silent, and kept all those things within herself, fondering them in her own mind.

Q. In what dispositions did the shepherds return?

A. They returned praising and thanking God for all that they had seen and heard.

Q. What day does the Church set apart in honor of the birth of Our Lord Jesus Christ?

A. The twenty-fifth of December—Christmas-day.

HISTORY.

The circumcision of Our Lord.—*St. Luke ii.*

Q. On what day was the divine infant circumcised?

A. On the eighth day after his birth.

Q. What name was given him?

A. That of Jesus, which signifies Saviour.

Q. On what day does the Church commemorate the circumcision of Our Lord?

A. On New-Year's day, eight days after Christmas.

HISTORY.

The adoration of Our Lord by the Magi.—*St. Matt* ii.

Q. By whom was Our Lord adored some days after his birth?

A. By the Magi. The Church celebrates this festival on the 6th of January.

Q. Who were the Magi?

A. They were learned and powerful men, to whom all tradition gives the name of kings.

Q. Whence came the Magi?

A. They came from the East; and consequently they were of the Gentile race, and have always been regarded as the first-fruits of that people.

Q. What conducted them to Jerusalem?

A. A star of extraordinary brilliancy.

Q. Why did they stop at Jerusalem?

A. Because the star had then disappeared.

Q. What did they ask in Jerusalem?

A. They asked: Where is he that is born King of the Jews?

Q. What did Herod, alarmed by these tidings?

A. He assembled all the chief priests and the wise men.

Q. What answer did they give the king, after consulting the Scriptures?

A. That it was in Bethlehem the new king was to be born.

Q. Whither did Herod send the Magi?

A. He sent them to Bethlehem. Commanding them to return when they had found the child, and let him know, so that he also might come and adore him.

Q. What, then, gave great joy to the Magi?

A. It was that they again beheld the star which they had seen in the East.

Q. Whither did the star conduct them?

A. To the place where the divine infant lay.

Q. What did they offer him, after having adored him?

A. They offered him gold, frankincense, and myrrh.

Q. Why did not the Magi go back to Herod as he had charged them to do?

A. Because an angel warned them not to do so.

Q. On what day does the Church celebrate this mystery?

A. On the twelfth day, called the Feast of the Epiphany.

HISTORY.

The purification of the Blessed Virgin, and the presentation of Our Lord in the temple.—*St. Luke ii.*

Q. How many days did the Blessed Virgin remain in Bethlehem, without leaving the place where she had been delivered?

A. She remained there forty days.

Q. Why did she observe that retreat of forty days?

A. To obey the law of purification. See the words of that law, *Levit. xii.*

The Blessed Virgin submitted to the law, although she was not obliged to do so, in order to avoid giving scandal, and to give us the example of perfect obedience and true humility.

Q. Whither did the Blessed Virgin go at the end of those forty days?

A. She went to the temple.

Q. What did she offer there?

A. She offered two young doves. This was in obedience to the law of purification.

Q. What did she bring there?

A. She brought the holy infant Jesus.

Q. Why did she bring him?

A. To present him to the Lord. According to another law, which ordained that every first-born male child should be consecrated to the Lord.*

Q. Who came just then to the temple, by the inspiration of the Holy Ghost?

A. The old man Simeon.

Q. What did he on seeing the divine infant?

A. He took him in his arms, and blessed God. Refer to the canticle which he then uttered, and which the Church sings every day at complin.

Meanwhile, the mother and the foster-father of Jesus

* Exod. xiii. 2.

were wondering at the things which were said of him, and Simeon blessed him, announcing to Mary that her soul should be pierced as by a sword.

Q. Who happened to be present in the temple?

A. A holy prophetess named Anna.

Q. What did she do?

A. She began to praise the Lord, and to speak of him to all those who expected the redemption of Israel.

Q. On what day does the Church celebrate these two mysteries?

A. On the second of February, the Feast of the Purification.

HISTORY.

The flight of Our Lord into Egypt, and the massacre of the innocents.—*St. Matt. 11.*

Q. What did Herod when he saw that the Magi did not return?

A. He ordered all children in Bethlehem and its vicinity, of two years old and under, to be put to death.

Q. How was it that Our Lord was not comprised in this massacre?

A. Because Joseph took him and his mother, during the night, and fled into Egypt. On the entrance of Our Lord into Egypt,* all the idols were overthrown, according to an ancient Greek tradition.

Q. Who had apprised St. Joseph of Herod's intention?

A. An angel sent from heaven.†

Q. How long did St. Joseph remain in Egypt?

A. Till the death of Herod. It is thought that he remained there about five years, and only quitted it when an angel came to tell him to return to the land of Israel.

Q. To what city did Joseph retire with the mother and child, after his return from Egypt?

A. He retired to Nazareth, a city of Galilee.

He did this, too, in obedience to a warning received in his sleep; and thus was accomplished that prediction regarding the Son of God—He shall be called a Nazarean.

* St. Athan. de Incarn. Verbi.

† Sosom. Hist. Eccl. lib. 7, ch. 21.

HISTORY.

The infancy of Our Lord.—*St. Luke* ii.

Q. How old was our Saviour when he went to Jerusalem with the Blessed Virgin and St. Joseph?

A. He was twelve years old.

Q. Why did he then go to Jerusalem?

A. To celebrate the feast of the Passover.

Children, after the example of Our Lord, should prepare to make their first communion about that age, and fathers and mothers should see that they do, taking example by the Blessed Virgin and St. Joseph.

Q. When the festival was over, did Our Lord return with his parents?

A. No; he remained in Jerusalem unknown to them.

Q. Where did they find him on the third day, after seeking him in great affliction?

A. They found him in the temple, seated amongst the doctors.

Q. What was he doing amongst the doctors?

A. He was listening to them and asking them questions. An admirable example for children who wish to profit by the instructions given them.

Q. What was the effect of this on those present?

A. They were amazed at the wisdom and prudence of his answers.

Q. What did his mother say to him, being, with St. Joseph, greatly surprised?

A. Son, why hast thou done so to us? Behold, thy father and I have sought thee, sorrowing.

Q. What did Our Lord reply?

A. How is it that you sought me? did you not know that I must be about the things that are my Father's?

Whether their sorrow prevented them from paying attention to these words, or for other reasons known to God, they understood nothing of what he said.

Q. What did Our Lord do, after speaking thus to them?

A. He went back with them to Nazareth.

Q. How did he live at Nazareth, till the age of thirty years?

A. He was submissive to the Blessed Virgin and St. Joseph.

Q. What does this obedience of Our Lord teach children?

A. It teaches them to be very submissive to their fathers and mothers.

This virtue must be very necessary to salvation, since Our Lord, in order to give us an example of it, and to show its necessity, practiced it so faithfully for so many years.

Q. Wherein did Our Lord daily increase?

A. He increased in age, in wisdom, and in grace, before God and man.

This is a warning for children to make a daily increase in wisdom and in grace before God and before men, according as they grow in age.

HISTORY.

Of St. John the Baptist.—*St. Luke* iii.; *St. Matt.* iii.; *St. John* i.

Q. What prophet appeared thirty years after the birth of Our Lord?

A. There appeared a great prophet.

Q. Who was he?

A. John,* son of Zachary and Elizabeth. John signifies *grace*.

Q. By whom had his birth been announced to Zachary?

A. By the angel Gabriel; the same who was afterwards sent to Mary.

The birth of St. John was a miracle, his mother being barren.

Q. How was he sanctified in his mother's womb?

A. By the voice of the Blessed Virgin,† who was then carrying Jesus in her womb. This happened when the Blessed Virgin visited St. Elizabeth, after having conceived of Jesus Christ.

Q. Whither did John retire in his early childhood?

A. He retired into the desert.

Q. How did he live there?

A. He lived on locusts and wild honey.

Q. How was he clad?

A. In a garment of camel's hair, with a leathern girdle about his loins.

* *St. Luke* i. 11.

† *St. Luke* i. 41.

Q. At what age did John begin to preach?

A. About the age of thirty. He went for that purpose through all the countries bordering on the river Jordan.

Q. What said he to those who came to hear him?

A. Do penance, for the kingdom of heaven is at hand.

Q. What instructions did he give to each individual?

A. 1st. He said to the people: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner.

2d. He said to publicans, or collectors of public money: Do nothing more than that which is appointed you.

3d. He said to the soldiers: Do violence to no man; neither calumniate any man; and be content with your pay.

Q. Where did he baptize those who were converted by his preaching?

A. He baptized them in the river Jordan.

This baptism was but a preparation for the baptism of Christ.

Q. How did he speak to those who would not repent and be converted?

A. He spoke to them with much severity.

Ye offspring of vipers, said he to them, who hath showed you to flee from the wrath to come? Bring forth, therefore, fruit worthy of penance: for now the axe is laid to the root of the trees. Every tree, therefore, that bringeth not forth good fruit, shall be cut down, and cast into the fire.

Q. Did St. John accompany his predictions by many miracles?

A. No; he wrought none. Miracles were reserved for Jesus Christ, for whom they were necessary, in order to prove the truth of his mission.

Q. What did St. John say to those who thought that he might be the Messiah?

A. He said: I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose.

Q. What did he add?

A. He shall baptize you with the Holy Ghost, and with fire; that is to say, a divine fire which will purify and inflame you.

Q. What reply did he make to those who were sent by the Jews to know who he was?

A. He replied that he was neither Christ, nor Elias, nor a prophet.*

Q. What did he say of himself?

A. He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord.†

HISTORY.

Jesus Christ baptized by St. John.—*St. Matt.* iii.; *St. Luke* iii.

Q. Why did Our Lord come to the Jordan to find St. John?

A. To be baptized by him.

Q. What did St. John say by way of excusing himself?

A. He said: I ought to be baptized by thee, and comest thou to me?

Q. What did Our Lord reply?

A. He replied: Suffer it now; for so it becometh us to fulfil all justice.

Q. What took place as soon as Jesus was baptized?

A. 1st. The heavens were opened.

2d. The Holy Ghost descended in the form of a dove, and rested on him.

3d. There was heard a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

The same thing happens even now to those who are baptized, though in an inferior manner. The heavens are opened to them; the Holy Ghost comes to rest in their souls, and God is well pleased with them.

Q. Did Jesus Christ require to be baptized?

A. No; for he was holiness itself.

Q. Why, then, was he baptized?

A. 1st. As he himself said, to fulfil all justice.

2d. To give us an example of humility.

3d. To bestow on water the virtue of sanctifying us in baptism.

Q. What did John say when he saw Jesus coming to him?

A. He said: Behold the Lamb of God; behold him who

* St. John i.

† Isaiah xl.

taketh away the sins of the world.* Next day he again rendered to him the same testimony.†

HISTORY.

Retreat of Jesus Christ.—*St. Matt. iv. ; St. Mark i. ; St. Luke iv.*

Q. Whither did Jesus retire after his baptism ?

A. He retired into the desert ; and there he had no other companions than the wild beasts.

Q. How long did he remain there ?

A. Forty days.

Q. How was he engaged during those forty days ?

A. In prayer and meditation.

Q. What fast did he observe ?

A. He observed a very rigorous fast.

Q. Why rigorous ?

A. Because he eat nothing during all that time, neither day nor night.

Q. By whom was he tempted three different times ?

A. By the devil.

Q. Why did he permit the devil to tempt him ?

A. 1st. To teach us how to overcome him.

2d. To merit grace for us.

Q. What did the devil when he saw himself vanquished by Jesus Christ ?

A. He departed, and left him for a time.

Q. What did the angels then do ?

A. They came and ministered to him.

HISTORY.

Calling of the Apostles.—*St. Matt. iv. ; St. Luke v. ; St. John i.*

Q. What did Our Lord after his retreat of forty days ?

A. He began to preach the Gospel.

Q. What is the meaning of the word gospel ?

A. It means the announcement of the kingdom of heaven.

Q. What was then the age of Our Lord ?

A. He was about thirty years old.

* *St. John i. 29.*

† *St. John i. 36.*

Q. What did he every where say ?

A. Do penance, for the kingdom of God is at hand.

Q. Where did he preach ?

A. He preached in the synagogues, in the temple, and in every place where he happened to be ; on the mountains, on the sea-shore, in the houses, and in the wilderness, where crowds of people went out to hear him.

Q. How did he preach ?

A. He preached with power and authority.

Q. Were his discourses eloquent ?

A. No ; they were simple and familiar. He frequently made use of parables ; that is to say, familiar comparisons, so as to be understood by all the people, unless they had made themselves unworthy of understanding them. When the apostles did not understand them, he explained them to them in private.

Q. How many apostles did he choose ?

A. He chose twelve : Simon, to whom he gave the name of Peter, and Andrew his brother ; James and John ; Philip and Bartholomew ; Matthias and Thomas ; James the son of Alphaeus, and Simon called Zelotes ; Jude the brother of James, and Judas Iscariot.

Q. What did he before choosing them ?

A. He passed all the night in prayer. Conduct of his which is full of instruction for us.

Q. Where did he send them after having chosen them ?

A. He sent them to preach.

Q. What instructions did he previously give them ?

A. 1st. Go not to the Gentiles.

2d. Enter not into the cities of the Samaritans.

3d. But go rather to the lost sheep of the house of Israel.

4th. Carry with you no provisions.

5th. Eat whatever is offered you.

6th. When you come into a house, salute the people therein, saying : Peace be to this house.

7th. Shake off the dust from your feet against those who will neither receive you nor listen to your words.

8th. Be cunning (that is to say, *prudent*) as the serpent, and simple as the dove.

Q. What power did he at the same time bestow upon them?

A. 1st. To cure all diseases.

2d. To cast out devils.

3d. To raise the dead.

Q. How many disciples did he also choose?

A. He chose seventy-two.

Q. Whither did he send them?

A. He sent them two by two into those places where he was himself to come. He gave them the same instructions and the same power which he had given to the apostles.

HISTORY.

The miracles of Jesus Christ.

Q. How did Our Lord prove that he was the Messiah, so long promised and so long expected?

A. By miracles such as none had ever done before. "If I had not done amongst them," said Jesus Christ, "the works that no other man hath done, they would not have sin."*

Q. What do you understand by miracles?

A. I understand marvellous and extraordinary works, which surpass the power of men and angels.†

Q. Can neither men nor angels, then, work miracles?

A. Not by their own power.

Q. By what power, then, do they work them?

A. By the power of God. Since miracles are beyond their power, they can only operate them by that power which God communicates to them.

Q. Can God work miracles in support of falsehood and error?

A. No; for it is unworthy of his power to authorize either one or the other. If that were the case, God would deceive us, which can neither be said nor imagined.

Q. What was the first miracle wrought by Jesus Christ?

A. It was the changing of water into wine, at the wedding of Chanaan.

Q. What are the other miracles?

A. 1st. He cured all diseases; lepers, paralytics, the deaf, the dumb, the blind, the lame, the dropsical; those

* St. John xv. 24.

† St. Thomas i. 105, art. 7.

who were afflicted with fever, a flow of blood, or any other malady; witness the woman who had an issue of blood, another who was bent down, and the man whose hand was withered; he healed them in an instant, often by a single word, sometimes without seeing or touching them. It even sufficed to touch the hem of his garment to be healed.

2d. He cast out devils of every kind: deaf, dumb, impure, and no matter how numerous they might be;* witness that which was called Legion: he expelled them simply by commanding them to go out. A single word sufficed.

3d. He raised the dead. He did this on three occasions: 1st. A girl of twelve years old who had just died; 2d. A young man whom the people were bearing to the grave; 3d. Lazarus, who had been four days buried; not to speak of a great number whom he raised at the time of his resurrection.

Q. What other miracles did he do?

A. 1st. He stilled the tempest by a word.

2d. He walked on the waters.

3d. He rendered himself invisible when he pleased.

4th. He twice multiplied a few loaves.

5th. He knew the most secret thoughts of the heart.

6th. He foretold the future.

7th. He was transfigured on Mount Thabor.

8th. He cast to the ground, by one word, the archers who came to apprehend him, and cured Malchus.

9th. At his death the sun was darkened, the veil of the temple was rent, the earth trembled, the rocks were split asunder, the graves were opened, and the dead arose.

Q. Are these the only miracles which Christ performed?

A. There are no other miracles on record. He wrought many others which are not recorded,† for St. John says: If they were written every one, the world itself, I think, would not be able to contain the books that should be written.

Not only did he himself perform many miracles, but he also gave to his disciples the power of doing as he did,‡ and greater things, too.

* St. Luke viii. 30.

† St. John xxi. 25.

‡ St. John xiv. 12.

HISTORY.

The virtues of Jesus Christ.

Q. Did Our Lord content himself with working miracles?

A. No; he likewise gave the example of every virtue.

Q. What were the principal virtues of which he gave the example?

A. Meekness, patience, humility, and charity.

Q. What examples of meekness did he give?

A. 1st. He repulsed no one; not even sinners,* whom he received with kindness, and with whom he condescended to eat; when he was censured by some persons for doing so, he said: "I came, not to call the just, but sinners, to repentance. It is not those who are in health that require a physician, but those who are sick." He caressed little children, and blessed them, laying his hands upon them; and when his disciples would have put them away, he said: Suffer little children to come unto me, for of such is the kingdom of heaven.

2d. He did not dispute,† nor cry out, and his voice was never heard in the street.

By this we learn to give our reasons calmly when we are opposed, without disputing, crying out, or raising our voice.

3d. He did not break the bruised reed,‡ or quench the smoking flax; that is to say, that he spared the feelings of sinners, poor and weak as they were, in the hope of winning them back. This should induce us to have compassion on the erring and the weak, so as to draw them gradually back to God.

Q. What example of patience did he give?

A. 1st. He willingly endured all the privations of poverty, heat, cold, hunger, thirst, fatigue. He had neither house, nor land, nor revenue, not even a stone whereon to rest his head. He lived on the voluntary offerings of those whom he taught, especially some holy women, who followed him wherever he went.

2d. He bore with patience the importunities of the sick, and they often left him without time to eat.

* St. Matt. ix. 11.

† St. Matt. xii. 19

‡ St. Matt. xx.

3d. He patiently endured all sorts of injurious treatment. He was called a glutton; a friend of sinners; a Samaritan; possessed by the devil; yet never did he retort on any one.

4th. He kindly overlooked the faults of his apostles. He never talked of them, or complained of them to any one.

Q. What example of humility did he give?

A. 1st. He shunned honors. When the people wanted to make him a king,* he fled alone to the mountain.

2d. He forbade his miracles to be published. When he cured any one, he charged him to keep it silent. He even compelled the devils to be silent when they said that he was the Son of God. He assumed no higher quality than that of the Son of man; that is to say, of a common man of obscure birth, carefully concealing all that might tend to elevate him in the eyes of men.

Q. What example of charity did he give?

A. He wholly sacrificed himself to promote the glory of his Father and the salvation of souls.

Q. What did he sacrifice?

A. 1st. He sacrificed his own glory, by leaving heaven, and coming on earth.

2d. He sacrificed his own repose; toiling all the day, and often passing the night in prayer; it frequently happened that he had not time to take his meals.

3d. He sacrificed his own life, giving himself up to all the torments and ignominy of his passion, and shedding on the cross even the last drop of his blood.

Q. Against whom did he sometimes allow his zeal to burst forth?

A. 1st. Against hypocrites; he spoke to them with severity, and openly reproached them with their vices.

2d. Against those who profaned the temple; he twice drove them out with a scourge in his hand.

These are great examples of virtue for all Christians, especially those whose state obliges them to promote the glory of God and the salvation of souls.

* St. John vi 15

HISTORY.

Of the doctrine of Jesus Christ.

Q. What was the doctrine of Jesus Christ?

A. It was a doctrine wholly celestial.

Q. Whence did he derive his doctrine?

A. From the bosom of his Father.* Hence it was that he said, speaking to Nicodemus: Amen, amen, I say to thee. We speak what we know, and we testify what we have seen.† And elsewhere: My doctrine is not mine, but of Him who sent me.‡

Q. What did Jesus teach?

A. He taught all that is necessary to salvation.

Q. What did he say of God?

A. 1st. He said that God is a spirit;
 2d. That He must be worshipped in spirit and in truth;
 3d. That in God there is a Father, a Son, and a Holy Ghost;

4th. That these three persons are but one and the same God.

Q. What did he say of himself?

A. 1st. That he was the Messiah sent by God;
 2d. That he was the only Son of the Father;
 3d. That he came not to judge, but to save the world.

Q. What did he say of the Holy Ghost?

A. 1st. That he was the Comforter, and the Spirit of truth.§

2d. That the Holy Ghost should take of his, to declare all truth.||

Which shows that the Holy Ghost proceeds from the Son as well as from the Father.

Q. How did Jesus Christ manifestly declare this truth?

A. By commanding his apostles to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost.¶

Which shows again that these three persons are equal,

* St. John i. 18.

† St. John iii. 11.

‡ St. John vii. 16.

§ St. John xv. 26.

|| St. John xvi. 14.

¶ St. Matt. xxviii. 19.

since he commands that all men should be consecrated to God in the name of all the three persons.

HISTORY.

Continuation of the doctrine of Jesus Christ.

Q. How did Jesus Christ say that God must be loved?

A. With the whole heart, the whole soul, the whole mind, and the whole strength.

A doctor of the law once tempted him, by asking the following question: Master, which is the great commandment in the law?*. He replied: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment.

Q. What else did Jesus Christ command with regard to God?

A. 1st. To fear him alone. "Fear not," said he, "those that kill the body, and cannot kill the soul; but rather fear him that can destroy both soul and body in hell."†

2d. To trust in God. "Are not two sparrows," said he, "sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows."‡

"Be not solicitous for your life," said he again, "what you shall eat, nor for your body what you shall put on. Is not the life more than the food, and the body more than the raiment? Behold the fowls of the air. . . . Consider the lilies of the field how they grow. Be not solicitous, therefore, . . . for after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek first the kingdom of God and his justice; and all these things shall be added unto you. Be not, therefore, solicitous for to-morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof."§

3d. He commanded them to *serve* God.

* St. Matt. xxii. 35; St. Mark xii. 30; St. Luke x. 27.

† St. Matt. x. 28.

‡ St. Matt. x. 29.

§ St. Matt. vi. 25.

Q. How?

A. 1st. In preference to all creatures.

"No man can serve two masters; for he will either hate the one and love the other, or he will hold to the one and despise the other."*

2d. Without seeking to be seen by men.

"Take heed," says Jesus Christ, "that you do not your justice before men, that you may be seen by them; otherwise you shall not have a reward from your Father who is in heaven."†

See in the sequel of this chapter how we are to give alms, to fast and pray, in order to obtain our reward from our heavenly Father.

Q. Wherewith did Jesus Christ reproach the Pharisees?

A. 1st. With a love of being saluted in the market-place.‡

2d. Seeking the first chairs in the synagogues.

3d. Desiring to have the highest places at suppers.

HISTORY.

Continuation of the doctrine of Jesus Christ.

Q. How did Jesus wish that we should love our neighbor?

A. As we do ourselves. And the second (commandment) is like to this: Thou shalt love thy neighbor as thyself.§

Q. Who is our neighbor?

A. Every fellow-creature, known or unknown, friend or foe, no matter of what nation or of what religion.

Q. Are we obliged to love our enemies?

A. Yes; Jesus Christ commanded us to do so. "Love your enemies," said he, "do good to them that hate you; and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven: for if you love those that love you, what reward shall you have? Do not even the publicans the same?"

* St. Matt. vi. 24.

† St. Matt. vi. 1.

‡ St. Mark xii. 33.

§ St. Matt. xxii. 39.

And if you salute your brethren only, what do you more?
Do not also the heathens the same?

Be you, therefore, perfect, as also your heavenly Father is perfect.*

Q. How many times are we to pardon our brother, according to the injunction of Jesus Christ?

A. Till seventy times seven times;† that is to say, always.

“If thy brother shall offend thee,” says Jesus Christ, “go and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.”‡ (See the sequel.)

Q. What did Jesus say of him who in anger calls his brother a fool?

A. That he shall be deserving of hell fire.§

He forbids us at the same time to be angry with him, or to insult him in any way, and decrees heavenly punishment even for that. Then he adds: “Therefore, if thou offerest thy gift at the altar, and there shalt remember that thy brother hath anything against thee; leave there thy gift before the altar, and first go to be reconciled to thy brother, and then come and offer thy gift.||

Q. What did Jesus prescribe in order to maintain peace?

A. Not to resist the evil that is done to us.

“You have heard that it hath been said: An eye for an eye, a tooth for a tooth. But I say to you not to resist evil; but if any man strike thee on thy right cheek, turn to him the other also. And if any man will go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall force thee to go one mile, go with him other two. Give to him that asketh of thee, and from him that would borrow of thee turn not away.”¶

Q. Did Jesus Christ permit us to judge and condemn our neighbor on simple appearances?

A. No; he expressly forbid it.

“Judge not, and you shall not be judged. Condemn not, and you shall not be condemned; forgive, and you shall be forgiven; . . . for with the same measure that you shall measure, it shall be measured to you again.”**

* St. Matt. v. 44.

† St. Matt. xviii. 22.

‡ St. Matt. xviii. 15.

§ St. Matt. v. 22.

|| St. Matt. v. 23.

¶ St. Matt. v. 38.

** St. Luke vi. 37.

HISTORY.

Continuation of the doctrine of Jesus Christ.

Q. What said Jesus Christ of scandal ?

A. 1st. Wo to the world because of scandals ;*

2d. Wo to that man by whom the scandal cometh ;

3d. It were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.

Q. What did he order to be done with the hand or the foot that became the cause of scandal ?

A. That it should be cut off and cast away.

Q. And what was to be done to the eye if it were a cause of scandal ?

A. It was to be plucked out and cast away.

"It is better for thee," said our divine Saviour, "to enter into life maimed or lame, than, having two hands or two feet, to be cast into everlasting fire. It is better for thee with one eye to enter into life, than, having two eyes, to be cast into hell-fire.

Q. What said Jesus Christ against swearing ?

A. But I say to you not to swear at all, neither by heaven, for it is the throne of God ; nor by the earth, for it is his footstool ; nor by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black:†

Q. What did he say against lying ?

A. He said : "Let your speech be yea, yea, or no, no, for whatsoever is more than these cometh from evil."‡

Q. What did he say against evil thoughts ?

A. He said : "I say unto you, that whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart."§

HISTORY.

Continuation of the doctrine of Jesus Christ.

Q. What did Jesus Christ say to those who wished to save their souls ?

A. Strive to enter by the narrow gate :|| for many, I say to you, shall seek to enter, and shall not be able.

* St. Matt. xviii. 7.
† St. Matt. v. 34.

‡ St. Matt. v. 37.
§ St. Matt. v. 23.

St. Luke xiii. 24.

Q. Why is it necessary to enter by the narrow gate?

A. Because "wide is the gate, and broad is the way that leadeth to destruction, and many there are who enter by it."*

Q. What was his expression of wonder on this subject?

A. "How narrow is the gate, and strait is the way which leadeth to life; and few there are who find it!"†

Q. What did he say to his apostles to induce them to enter by that narrow gate?

A. "If any man will come after me, let him deny himself, and take up his cross, and follow me.‡ For," said he, "whosoever will save his life, shall lose it; and he that shall lose his life for my sake, shall find it."

Q. What did he add, in order to show the necessity of saving the soul?

A. "What doth it profit a man, if he gain the whole world and lose his own soul."§

Q. What terrible truth did he announce on this subject?

A. Many are called, but few are chosen.||

HISTORY.

Continuation of the doctrine of Jesus Christ.

Q. What did Jesus say of the poor?

A. Blessed are the poor in spirit, for theirs is the kingdom of heaven.¶

Q. What said he of those who are meek?

A. Blessed are the meek, for they shall possess the earth.

Q. What said he of those who mourn?

A. Blessed are they that mourn, for they shall be comforted.

Q. What said he of those who hunger and thirst after justice?

A. Blessed are they who hunger and thirst after justice, for they shall be filled.

Q. What said he of the merciful?

A. Blessed are the merciful, for they shall obtain mercy.

Q. What said he of those who are pure in heart?

A. Blessed are the clean of heart, for they shall see God.

* St. Matt. vii. 13.

† St. Matt. vii. 14.

‡ St. Matt. xvi. 24.

§ St. Matt. xvi. 26.

| St. Matt. xxii. 14.

¶ St. Matt. v. 11.

Q. What said he of those who are peaceably inclined?

A. Blessed are the peacemakers, for they shall be called the children of God.

Q. What said he of those who suffer persecution for righteousness' sake?

A. Blessed are they who suffer persecution for righteousness' sake, for theirs is the kingdom of heaven.

Q. What said he of the rich?

A. 1st. Wo to you that are rich, for you have your consolation in this world;

2d. Wo to you that are filled, for you shall hunger;*

3d. Wo to you that laugh now, for you shall mourn and weep;

4th. Wo to you when men shall bless you: for according to these things did their fathers to the false prophets.

Q. What more did Jesus Christ say concerning riches?

A. Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven.†

Q. What did he add?

A. "Again I say to you: it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven."

Q. What was the reply of the astonished disciples?

A. They replied: Who, then, can be saved?

Q. What did Jesus say to them?

A. With men this is impossible; but with God all things are possible.

HISTORY.

Continuation of the doctrine of Jesus Christ.

Q. What did Jesus recommend, in order to attain perfection?

A. 1st. To dispose of all that one has, and give it to the poor.‡

This was the answer given by Jesus Christ to a young man who said to him: Good master, what shall I do that I may have life everlasting?

* St. Luke vi. 25.

† St. Matt. xix. 23.

‡ St. Matt. xix. 21.

“If thou wilt be perfect,” said Jesus to him, “go, sell what thou hast, and give it to the poor, and thou shalt have treasure in heaven : and, come, follow me !”

2d. To renounce marriage, and to embrace the state of perfect chastity.

He added : “All receive not this word, but they to whom it is given.” And again : “He that can receive it, let him receive it ;” giving to understand, that by prayer and other good works, this gift may be obtained.

Q. What did Jesus say, to make us understand the need which we have of grace ?

A. He said : Without me you can do nothing.*

According to these words, we cannot of ourselves either observe his commandments or practise his counsels in a meritorious manner. “For,” said he, “as the branch cannot bear fruit of itself, unless it abide in the vine ; so neither can you, unless you abide in me.”†

Q. What is necessary in order to obtain grace ?

A. It is necessary to ask it without ceasing.‡

“Ask,” says Jesus, “and it shall be given you ; seek, and you shall find : knock, and it shall be opened unto you. For every one that asketh, receiveth : and he that seeketh, findeth : and to him that knocketh, it shall be opened.”§
(See the sequel.)

Q. What prayer did Jesus Christ teach us ?

A. This which follows : Our father who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them who trespass against us ; and lead us not into temptation, but deliver us from evil. Amen.

It is called the Lord’s Prayer.

HISTORY.

Of the enemies of Jesus Christ.

Q. How was the doctrine of Jesus Christ received, sustained as it was by so many miracles, and accompanied by so many virtues ?

A. It was received with admiration. Those who heard it said : Never did man speak like this man.||

* St. John xv. 5.

† St. John xv. 4.

‡ St. Luke xviii. 1.

§ St. Luke xi. 9.

| St. John vii. 46.

Q. How was it received by the wicked?

A. It was received with contradiction.

"They loved the darkness better than the light," says St. John, "because their works were evil."

Q. How did they judge Jesus Christ?

A. They judged him only by appearances.

"Is not this," said they, "the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Jude?*" And his sisters, are they not all with us? Whence, then, hath he all these things? How does he know the Scripture, seeing that he has not studied? Many of them said: He has a devil; he is mad; why listen to him? But others said: These are not the words of a man possessed by the devil. Can the devil open the eyes of the blind?

Q. Whereby were the carnal Jews offended?

A. They were offended by his external appearance, so poor, so simple, and so humble.

Seeing him under such an aspect, they could not, by any means, persuade themselves that he was the Great King, the Son of David, who was to deliver them from their enemies, and to make all nations subject to himself.

Q. Who were they who hated him the most?

A. The Scribes or Doctors, the Pharisees, the Priests, and the Senators.

Q. Why the Scribes or Doctors?

A. Because he made known their ignorance and their insincerity.† For they disfigured the law of God by their false interpretations.

Q. Why the Pharisees?

A. Because he reproached them for their hypocrisy, their pride, and their avarice.‡

Q. Why the Senators and Priests?

A. Because he foretold the ruin of the temple and of the city.§ Which gave them great offence, because they regarded it as a place to which the true religion was attached, and which was never to be destroyed.

* St. Matt. xiii. 55.

† St. Mark iii. 22.

‡ St. Matt. xxiii. 4.

§ St. Matt. xxiv. 2; Acts vi. 14.

Q. Wherewith did they reproach Jesus Christ?

A. They had nothing wherewith to reproach him.

Q. Why so?

A. Because his whole conduct was irreproachable.

“Which of you?” said he, “shall convince me of sin?”*

Q. What did they do, finding nothing to bring against him?

A. They calumniated him.†

They made it a crime that he called himself the Son of God,‡ and that he cured the sick on the Sabbath day.§ His miracles they ascribed to Beelzebub, the prince of devils.||

Q. What resolution did they finally take, seeing that a great number followed him?

A. They took the resolution of putting him to death. But they could not carry out their design until his hour was come.¶ Till then, he hid himself several times,** and one day when they thought to take him, he rendered himself invisible, and passed out through them.

HISTORY.

Of Jesus Christ's entry into the city of Jerusalem.—*St. Matt. xxi.*

Q. Where did Jesus Christ enter, as if in triumph, six days before his death?

A. He entered the city of Jerusalem.

This was on the day after the Sabbath, which answers to our Sunday.

Q. On what was he mounted?

A. He was mounted on an ass, and her colt, one after the other, as had been foretold by the prophet Zachary :†† this was the usual style in which princes then rode.

Q. With what were those animals covered?

A. They were covered with the garments of the apostles.

Q. How was Jesus received by the people?

A. He was received with joyful acclamations.

1st. They cried out: Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

* St. John viii. 46.

† St. Matt. xxvi. 59.

‡ St. John vi. 42.

§ St. John v. 10.

¶ St. Matt. xii. 24.

¶ St. John vii. 30.

** St. Luke iv. 29.

†† Zach. ix. 9.

2d. They spread their garments in the way, and strewed it with branches of trees;

3d. They went before, and followed him, with palms in their hands;* and all that in token of great joy.

Q. For whom did they recognize him by all these honours?

A. They recognized him for the true Messiah, promised by the Prophets.

Q. What did Jesus reply to those who said to him: Master, rebuke thy disciples?

A. He said: I tell you that if these should hold their peace, the stones will cry out.†

He added: "Have you never read: Out of the mouth of infants and of sucklings thou hast perfected praise?"

Q. Why did our Saviour choose to make this public entry into Jerusalem?

A. 1st. To show how willingly he went to death;

2d. As an image of his approaching victory over death and hell;

3d. To denote his eternal triumph in heaven amid the acclamations of the blessed spirits.

Q. Why did our Lord weep over that city on the day of his triumph?

A. It was through tender affection for its inhabitants.

He saw the deicide which they were on the point of committing, as the consummation of their crimes, and the terrible chastisement which it was to draw down upon them; and he was moved even to tears.

Q. What did the high-priests and ancients, on seeing all these things?

A. They assembled and consulted together,‡ that by subtlety, they might apprehend Jesus, and put him to death.

Q. What did they promise to Judas, if he would deliver him to them?

A. They promised him thirty pieces of silver, or thirty pennies of that time, being about seven dollars and a half of our money.

* St. Matt. xxi. 9.

† St. Luke xix. 40.

‡ St. Matt. xxvi. 4.

HISTORY.

Of the Institution of the Eucharist.—*St. Matt. xxvi.*

Q. With whom did our Saviour make the pasch on the eve of his death?

A. He made it with his apostles.

Q. What was the pasch?

A. It was a solemn repast which the Jews made every year in memory of their deliverance from Egypt.

This repast was taken on the fourteenth day of the month of March, in the evening.*

Q. What was eaten in this repast?

A. There was eaten, in every family, a roasted lamb.

That lamb was to be without blemish, a male, of one year: its bones were not to be broken, and the door of each house was to be marked with its blood. They were to eat it standing, with staves in their hands, and their loins girded; it was to be eaten with unleavened bread and wild lettuce. This repast had been regularly made for nearly fifteen hundred years, by the ordinance of God.

Q. What was this repast called?

A. It was called the Pasch. This is a Hebrew word signifying passage.

Q. Why was it so called?

A. 1st. Because of the passage of the destroying angel, who killed, at midnight, all the first-born of the Egyptians, without touching those of the Israelites.

2d. Because of the passage of the Israelites from Egypt to the promised land.

Q. Of what was that lamb the figure?

A. It was the figure of Jesus immolated on the cross.

The ceremonies of the pasch were also emblematical of the dispositions which must be brought to the holy communion.

Q. What did our Saviour do before he instituted the Sacrament of the Eucharist?

A. He washed the feet of his Apostles; which shows with what purity and humility we ought to approach this Sacrament.

* Exod. xii. 6.

Q. How did he institute this Sacrament?

A. 1st. He took bread, and changed it into his body.

2d. He took wine, and changed it into his blood.

He raised his eyes to heaven, and returned thanks. He blessed the bread and broke it. In like manner he blessed the wine.

Q. Was there then only the body under the species of bread, and only the blood under the species of wine?

A. Jesus Christ was wholly and entirely under each species.

Q. To whom did our Lord give his body and his blood?

A. He gave them to his Apostles, saying to them: Take ye, and eat; this is my body, which is given for thee. This is my blood, the blood of the New Testament, which shall be shed for many, unto the remission of sins. Drink ye all.

He added: "And I say unto you: I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father."

Q. What power did he give them at the same time?

A. He gave them the power of changing the bread into his body, and the wine into his blood.

Q. By what words?

A. By these words: Do this for a commemoration of me.*

As if he had told them: Do all that I have just done. Consecrate my body and my blood; offer them in sacrifice, nourish yourselves with them; and distribute them to the faithful, being always mindful of my passion.†

Q. To whom has this power passed?

A. It has passed to all priests.

Q. What did he afterwards predict to them?

A. That he should be betrayed by Judas, denied by St. Peter, and abandoned by all the others.

Q. What did he specially recommend to them?

A. To love one another.

* St. Luke xxii. 19.

† Counc. Trent. Sess. 22, ch. 1.

Q. On what day does the Church commemorate the institution of this Sacrament?

A. On Holy Thursday. She renews this commemoration on the Feast of the Blessed Sacrament, and during its octave.

HISTORY.

Prayer of Jesus Christ in the garden of Olives.—*St. Matt. xxvi.*

Q. Whither did Jesus retire with his disciples on leaving the supper-room?

A. To the garden of Olives, after having passed the torrent of Cedron.

Q. What did he say to his disciples on reaching the garden?

A. Sit you here, till I go yonder and pray.

Q. What did he further say to them?

A. Watch ye, and pray, that ye enter not into temptation.

Q. Who did he take with him, to be witnesses of his prayer?

A. He took Peter, James, and John. The same three whom he had taken to witness his glory on Thabor.

Q. What did he say to them, being stricken with fear?

A. He said : My soul is sorrowful, even unto death.

Q. What did Jesus do, going a little further from them?

A. He fell upon his face, praying.

Q. What did he say to God in his prayer?

A. " Father, if it is possible, let this chalice pass from me."

Q. How many times did he repeat this prayer?

A. He repeated it three times.

Q. What did he add, to show his submission?

A. " Nevertheless, not as I will, but as thou wilt."

Q. Why did God send him an angel from heaven?

A. To strengthen him ; because, having fallen into an agony, there came over his whole body a sweat, as it were drops of blood, which flowed even to the ground, and in this state he redoubled his prayers.

Q. What did he say to his disciples, on coming to them for the third time, and finding them asleep?

A. Why sleep you ? Arise, and pray, lest you enter into temptation.

The third time, he added: Sleep on now, and take your rest: behold, the hour is at hand; and the Son of man shall be betrayed into the hands of sinners.

Q. What did he say to St. Peter in particular?

A. What, could you not watch one hour with me?

Q. What did he at last say to them?

A. Rise, let us go: behold, he is at hand that will betray me.

HISTORY.

The apprehension of Jesus.—*St. Matt. xxvi.*

Q. What happened as soon as Jesus had ceased to speak?

A. Judas appeared at the head of a band of armed men, bearing lanthorns and torches.

Q. What signal had Judas given them?

A. Whomsoever I shall kiss, that is he: hold him fast.

Q. What did Judas say, on approaching his Master?

A. "Hail, Rabbi!" and he kissed him.

Q. What did Jesus answer?

A. Friend, whereto art thou come?

Judas, dost thou betray the Son of man with a kiss.

Q. What did Jesus say to the troop of armed men?

A. He said to them: Whom seek ye?

Q. What did they answer?

A. They answered him: Jesus of Nazareth.

Q. What happened when he told them: I am he?

A. They went backward; and fell to the ground.

Q. What did Jesus again say to them?

A. He said: If, therefore, you seek me, let these go their way. That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one.

Q. What did the armed men immediately do?

A. They laid hands on him, and held him.

Q. What did St. Peter do on seeing that?

A. He drew his sword, and cut off the right ear of Malchus, who was a servant of the high priest.

Q. What miracle did Jesus then work?

A. He touched the man's ear, and it was instantly healed.

Q. What said he at the same time to St. Peter?

A. Put up again thy sword into its place. For all that take the sword, shall perish with the sword.

He added: The chalice which my Father hath given me, shall I not drink it? Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels?

Q. How did the disciples act on seeing their master taken?

A. They all abandoned him and fled. St. John, nevertheless, followed him to Calvary.

Q. Whither did those armed men conduct Jesus, after having bound him with cords?

A. 1st. To Annas, the father-in-law of Caiaphas.

2d. To Caiaphas, the high priest for that year. It was at the house of Caiaphas that he was condemned to death, because, that, being asked if he were the Son of God, he answered: Yes, I am.

3d. To Pilate, governor of Judea.

4th. To Herod, governor of Galilee. Herod, with all his court, despised him, because he answered none of his questions; he clothed him in a white robe, by way of derision, and sent him back to Pilate.

ARTICLE IV.

SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED.

Q. What do you understand by those words: Suffered under Pontius Pilate, was crucified?

A. I understand that, Pontius Pilate being the Roman governor of Judea, Jesus Christ was loaded with ignominy, scourged, crowned with thorns, and fastened to a cross.

Q. Under whom did Jesus Christ suffer?

A. He suffered under Pontius Pilate.

Q. Who was Pontius Pilate?

A. He was the Roman governor of Judea, under Tiberius, who was then emperor.

Q. What did Jesus suffer under Pontius Pilate?

A. He was loaded with ignominy, scourged, crowned with thorns, and nailed to a cross.

HISTORY.

Jesus Christ loaded with ignominy. —*St. Matt. xxvi.*

Q. What ignominy did Jesus Christ receive at the hands of his disciples?

A. 1st. He was sold and betrayed by Judas.

Sold for thirty pieces of silver, which was the price of a slave. Betrayed by a kiss; Judas, seeing that Jesus was condemned, gave back the money, and hanged himself.

2d. He was denied by St. Peter three several times: the first time, by a simple falsehood; the second, with an oath; the third, with a horrible imprecation against himself.

But the Lord turning round, looked on Peter, and Peter remembered the word which He had said to him: Before the cock crows twice, thou shalt deny me thrice; and going out, he wept bitterly.

3d. He was abandoned by all the others.

It was only St. John who was seen to follow him to Calvary.

Q. With what opprobrium was he loaded by his enemies?

A. 1st. They spat on his face;

2d. They gave him many blows;

3d. They buffeted his face;

4th. They preferred a noted robber before him;

5th. They assailed him with outrage and blasphemy.

HISTORY.

Jesus scourged and crowned with thorns.—*St. Matt. xxvii.*

Q. What did Pilate do, in order to move the Jews to compassion, knowing that Jesus was innocent?

A. He condemned him to be scourged. This punishment was administered with great violence amongst the Romans.

Q. How did the soldiers afterwards misuse him?

A. 1st. They clad him in a scarlet mantle;

2d. They crowned him with a crown of thorns;

3d. They put a reed in his right hand.

Q. How did they mock him in that state?

A. They bent the knee before him, saying: Hail, king of the Jews!

Q. Were his enemies touched by seeing him thus outraged ?

A. No ; they cried out the more for his death.

In the midst of all this bad treatment, Jesus remained silent, and showed the most invincible patience.

HISTORY.

Jesus nailed to the Cross.—*St. Matt. xxvii.*

Q. What did Pilate do, after having washed his hands before the people, being unable to bend the Jews ?

A. He gave Jesus to them to be crucified.

Q. Wherewith did the soldiers load him ?

A. They loaded him with his cross.

Q. Whither did they conduct him, thus loaded ?

A. They conducted him to Calvary.

On the way they forced Simon the Cyrenean to carry the cross with Jesus.

Q. What did they do when Jesus had arrived there ?

A. They fastened him to the cross with large nails, wherewith they pierced his hands and feet.

Q. What was the punishment of the cross ?

A. It was the most infamous punishment then in use. It was only awarded to slaves and other degraded wretches, and even to them for only the greatest crimes.

Q. What did the soldiers do with his garments ?

A. They divided them amongst themselves.

Q. What did they do with his robe which had no seam ?

A. They cast lots for it. All that had been foretold.

Q. What inscription was placed over the cross ?

A. JESUS OF NAZARETH, KING OF THE JEWS.

This inscription was in Hebrew, in Greek, and in Latin, to the end that all might read it. It was in those tongues that Jesus Christ was to be specially honored ; and this denoted that his reign should extend over all the earth, as indicated by those three languages.

Q. Between whom was Jesus crucified ?

A. He was crucified between two thieves. One of these thieves having repented and recommended himself to him, he promised him paradise.

Q. For whom did our Saviour pray on the cross?

A. He prayed for those who crucified him.

Q. What said he to his Father on their behalf?

A. He said: Father, forgive them, for they know not what they do.

Q. To whom did he recommend his blessed mother?

A. To St. John, his beloved disciple.

Seeing them both at the foot of the cross, he said to his mother: Behold thy son; and to St. John: Behold thy mother!

Q. Are these all the words spoken by Jesus on the cross?

A. No; he spoke several others.

Q. What are they?

A. 1st. My God! my God! why hast thou forsaken me?

2d. I thirst;

3d. All is consummated;

4th. Father, into thy hands I commend my spirit;

These last words he uttered in a loud, clear voice; then bowing down his head, he gave up his spirit.

Q. What means dead?

A. It means that his soul was separated from his body, although the divinity was still united to the soul and body separated one from the other.

HISTORY.

Of the death of Jesus Christ.—*St. Matt. xxvii.*

Q. What became of the soul of Jesus at the moment of his death?

A. It was separated from his body, and descended into limbo.

Q. What became of his divinity?

A. It remained still united to the soul and to the body, detached one from the other; so that it might always be said: Behold the soul of a God! Behold the body of a God!

Q. What prodigies took place at the death of Jesus?

A. 1st. The whole earth was covered with darkness;

2d. The veil of the temple was rent in twain, from top to bottom;

3d. The earth trembled, and the rocks were split asunder ;

4th. The graves opened, and many of the saints arose therefrom, and were seen in the streets of Jerusalem.

St. Matthew remarks that they did not leave their tombs till after the resurrection of Jesus Christ.*

Q. What did the centurion say, and those who were with him, seeing all that happened ?

A. They said : Indeed this was a just man :—indeed this was the Son of God.

Q. What did they and all the multitude who had seen that sight, when returning to the city ?

A. They struck their breasts.†

Q. What did the soldiers, seeing that Jesus was dead ?

A. They pierced his side with a lance.

Q. What came out ?

A. Water and blood.

They did not break his legs, as they did those of the two others ; in order that the word might be fulfilled : Neither shall you break a bone thereof.‡ And again : They shall look upon me whom they have pierced.§

Q. On what day does the Church commemorate the death of our Lord ?

A. On Good Friday.

Q. What is meant by buried ?

A. That after his death, his body being taken from the cross, was laid in the sepulchre.

HISTORY.

Of the Sepulture of Our Lord.—*St. Matt. xxvii.*

Q. By whom was the body of Jesus taken down from the cross ?

A. By Joseph of Arimathea and Nicodemus.

They were both disciples of Jesus, in secret. The first was a man of rank and a senator, virtuous and just. The second was likewise a senator, who had first sought Jesus by night.||

* St. Matt. xxvii. 53.

† St. Luke xxiii. 48.

‡ Exod. xii. 46.

§ Zech. xii. 10.

| St. John iii. 1.

Q. How did they prepare him for burial?

A. They wrapped him in fine linen, with spices and perfumes.

Q. Where did they then put him?

A. In a new tomb, hollowed out of the rock.

Q. How did the high priests secure the tomb?

A. They sealed the stone, and placed guards to watch it.

Q. What did they fear?

A. They feared that the disciples might carry off the body, and then give out that Jesus had arisen.

ARTICLE V.

HE DESCENDED INTO HELL; THE THIRD DAY HE AROSE FROM THE DEAD.

Q. What means the word descended into hell?

A. It means that his soul, being separated from his body, descended into the lower parts of the earth, where the souls of the just had been awaiting his coming to deliver them from their imprisonment.

Q. Whither did the soul of Jesus Christ descend, after leaving the body?

A. It descended into the lower parts of the earth.

Q. How many lower parts are there in the earth?

A. There are three: hell, purgatory, and limbo.

Q. Into which of these three places did the soul of Jesus descend?

A. Into limbo.

Q. What did he find there?

A. The souls of the just who were awaiting his coming to deliver them; of the Patriarchs: Adam, Abel, Noah, Abraham, Isaac, Jacob, David, &c.; of the Prophets: Isaiah, Jeremiah, Ezechiel, Daniel, &c.; and of all the just who had died from the beginning of the world up to that time.

Q. What was the state of those souls?

A. They did not see God, but they were not suffering. They were in a holy repose, calmly awaiting the coming of Jesus Christ.

Q. What good did they derive from the presence of Jesus Christ's soul in that place?

A. They began to see God as clearly as the angels see him in heaven.

It is impossible to describe the ineffable joy of those holy souls on receiving this blessed fruit of the death of Jesus Christ.

Q. Did they go immediately to heaven?

A. No; they did not go there till the day of the Ascension; because it was only Jesus who could open heaven, and it was fitting that he should be the first to enter.

Q. How long had heaven been closed?

A. For more than four thousand years.

Q. Who had closed it?

A. Adam, by his sin.

Q. Who opened it?

A. Jesus Christ, by his death.

These souls, then, entered with him, and from that moment the just made perfect enter there, and shall enter every day till the end of time. What thanksgiving do we not owe for such a signal favor!

Q. What do you understand by those words: The third day he arose from the dead?

A. I understand that, the third day after his death, he re-united his soul and body, and went forth glorious from the sepulchre.

Q. How long did the soul of Jesus Christ remain in limbo?

A. It remained there three days, till the moment of his resurrection.

It is very credible that the souls who were in purgatory also felt that joy, by the grace of deliverance which he granted to them; if not to all, at least to a great number.

As for the damned who were in hell, their despair did but increase when they learned that the death of Jesus Christ, of the fruits of which they had neglected to profit during their lives, could avail them nothing after their death.

Q. What did Jesus Christ on the third day?

A. He re-united his soul and body. That sacred body

received life by that re-union, and resumed its motion and its ordinary functions.

Q. How did Jesus Christ go forth from the sepulchre?

A. He went forth glorious. Glorious in body as well as in soul.

Q. In what did the glory of his soul consist?

A. It consisted in seeing God as he is, in loving, respecting and possessing him for ever.

The soul of Jesus Christ had possessed that glory from the first moment of its creation, and had never been a moment without it.

Q. In what did the glory of his body consist?

A. It consisted in immortality, impassibility, and the other glorious qualities.

Q. What is immortality?

A. It is the being eternally freed from the power of death.

Q. What is impassibility?

A. It is the being no more susceptible of suffering.

Q. What are the other glorious qualities?

A. Clearness, subtilty, and agility.

Q. What is clearness?

A. It is being brilliant as the sun. Jesus Christ, after his resurrection, restrained the impression of that clearness during the days that he still remained on earth.

Q. What is subtilty?

A. It is the power of penetrating the hardest bodies without injuring them, or being injured.

This was manifested in his going forth from the sepulchre, which was hewn in the solid rock and closed with a large stone; and in his entering among his disciples, the doors being shut.

Q. What is agility?

A. It is the power of transporting one's self in a moment from one place to another with the swiftness of lightning. This he manifested by ascending into heaven.

HISTORY.

Of the Resurrection of Jesus Christ.—*St. Matt. xxviii.*

Q. Why did Mary Magdalen and the other women come to the sepulchre early in the morning?

A. To embalm the body of Jesus.

Q. What happened when Jesus arose from the dead?

A. There was a great earthquake.

Q. Who removed the stone from the mouth of the sepulchre?

A. An angel who came down from heaven.

Q. How did that angel appear?

A. His face was brilliant as lightning, and his garments white as snow. The angel said to the women: You seek Jesus who was crucified; he is risen; he is not here. Go tell his disciples and Peter that he is gone into Galilee; there you shall see him, as he told you.

Q. How did the guards around the sepulchre become?

A. They became as dead men, and were struck with terror.

Q. To whom did Magdalen hasten with the news that she had not found the body of Jesus?

A. To St. Peter and St. John.

Q. What did they themselves find in the sepulchre when they ran thither?

A. They found only the linen cloths lying, and the napkin that had been about his head wrapped up into one place.

Q. What did Magdalen see the second time that she looked into the sepulchre?

A. She saw two angels clothed in white. They were sitting where the body of Jesus had been, one at the head, and the other at the feet.

Q. What did the angels say to her?

A. They said: Woman, why weepest thou?

Q. What was Mary's answer?

A. Because they have taken away my Lord, and I know not where they have laid him.

Q. What did Mary see on turning round?

A. She saw Jesus standing, but she knew not that it was He.

Q. When did she recognize him?

A. When he said : Mary.

Q. What did she say, in a transport of joy?

A. *Rabboni*, that is to say : Master.

Q. What was she prompted to do by her first emotions of joy?

A. To adore him, embracing his feet.

Q. What did Jesus say to her?

A. Do not touch me, for I have not yet ascended to my Father. But go to my brethren, he added, and say to them : I ascend to my Father and to your Father, and to my God and your God.

Q. To whom did Our Lord afterwards show himself?

A. He showed himself to the holy women who came with Magdalen.

Q. What did he say to them?

A. He said : All hail !

Q. What did they do when they came up to him?

A. They took hold of his feet and worshipped him.

Q. Why did he not permit Magdalen, whom he had honored by his first apparition, to do what he permitted the other holy women to do?

A. Because he wished her to go without a moment's delay and announce his resurrection to his apostles. He might have had some other reasons, which we have only to adore without seeking to know them.

Q. On what day does the Church commemorate the resurrection of Jesus Christ?

A. On Easter Sunday.

HISTORY.

Of the apparitions of Jesus Christ.

Q. To whom did Our Lord appear on that same day, after having appeared to Magdalen and the other holy women?

A. 1st. He appeared to St. Peter in particular, in order to distinguish him from the others, because of his primacy, and as a mark of his special favor.

2d. To the two disciples of Emmaüs.

3d. To the apostles as they were at table. St. Thomas was not there, which was the cause of his incredulity.

Thus there were five different apparitions on the very day of his resurrection.

Q. Are these all the apparitions of which we have an account?

A. No; there are many others.

Q. What are they?

A. The first was to his apostles, again assembled, after eight days.* St. Thomas was then present. Jesus cured him of his incredulity by making him touch his wounds.

The second was to his apostles, fishing on the sea of Tiberias.

It was on this occasion that he said to St. Peter, three different times: Simon, son of Jona, lovest thou me? As it were to make him publicly repair the injury of his three denials; and, on receiving his assurance, he twice said to him: Feed my lambs; and the third time: Feed my sheep; which comprises all the flock of Jesus Christ; that is to say, the entire Church.

The third, on a mountain of Galilee; and it is thought that St. Paul alluded to this apparition, when he said that he was seen by more than five hundred brethren at once.†

The fourth, in Jerusalem, when they were at table.

The fifth, on Mount Olivet.

Which makes ten different apparitions.

St. Paul says that he appeared to St. James, of which there is no mention in the Gospel; this leads us to suppose that he appeared on other occasions, of which there is no record.‡ We may well believe that he appeared to his blessed mother, although there is nothing said of it.

Q. What did he say to his apostles the first time that he appeared to them?

A. He twice said to them: Peace be to you; then, breathing on them, he said: Receive ye the Holy Ghost.

Q. What power did he give them at the same time?

A. He gave them the power of remitting and retaining sins. Mighty power it is to be able either to open heaven to the sinner, or close it against him.

Q. What did he command them to do in another apparition?

A. He commanded them to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

* St. John xx. 26.

† 1 Cor. xv. 6.

‡ 1 Cor. xv. 7.

Q. With what light did he favor them?

A. He opened their understandings, that they might understand the Scriptures, which cannot be well understood without that divine light.

Q. What help did he promise them?

A. He promised to be with them all days, even to the consummation of the world. With such assistance they can never fail.

Q. Wherewith did he reproach them before he departed from them?

A. He reproached them with their incredulity and the hardness of their heart, inasmuch as they had not believed those who had first seen him after his resurrection.

This should make us understand how great is the sin of incredulity.

Q. What did he recommend to them?

A. To await in Jerusalem the descent of the Holy Ghost. Stay you in the city, said he to them, till ye be endued with power from on high.

ARTICLE VI.

HE ASCENDED INTO HEAVEN, AND SITTETH AT THE RIGHT HAND OF GOD,
THE FATHER ALMIGHTY.

Q. What means: Ascended into heaven?

A. It means, that having passed forty days on earth after his resurrection, he raised himself up to heaven by virtue of his divinity.

Q. How many days did Our Lord remain on earth after his resurrection?

A. He remained forty days. And during those forty days he instructed his apostles in what they still required to know for the establishment and government of his Church.

Q. Whither did he go up after those forty days?

A. He went up into heaven.

Q. By what power?

A. As man, and not as God, since, as God, he is every where. If the bodies of the saints shall have that virtue after their resurrection, by a much stronger reason that of Jesus Christ arisen from the dead.

See what befell Simon the magician, when he would have ascended to heaven by the power of his magic.*

Q Whom did Our Lord bring with him into heaven?

A. All the just souls who were in limbo. There was great joy then in heaven.

HISTORY.

Of the ascension of Jesus Christ.—St. Mark xvi.; Acts i.

Q. From what mountain did Jesus ascend?

A. From Mount Olivet.

Q. What did he give to his apostles before he left them?

A. He gave them his blessing, lifting up his hands.

Q. Whither did he then go up?

A. He went up into heaven. This was on a Thursday, about noon. He left the marks of his feet on that mountain; and when St. Helena, mother of the Emperor Constantine, had the Church of the Ascension built there, that place could never be paved.

Q. Till what moment did the apostles see him?

A. Till the moment that a cloud hid him from their eyes.

Q. Who appeared before them, while they stood looking up after Jesus?

A. Two men clad in white.

Q. What did these two men say to them?

A. They said: This Jesus who is taken up from you into heaven, so shall he come as you have seen him going into heaven.

Q. Who were those two men?

A. They were two angels.

Q. What did their words announce?

A. They announced the return of Jesus Christ at the last judgment.

We should often think of this return, in order to prepare for it.

Q. On what day does the Church commemorate this mystery?

A. On Ascension-day.

* Fleury's Eccles. Hist., vol. ii.

Q. Can you explain those words: Sitteth at the right hand of God, the Father Almighty?

A. They mean, that being, as God, equal to his Father, he is, as man, above all creatures, by the greatness of his power and of his glory.

Q. To whom is Jesus Christ equal as God?

A. He is equal to his Father. He is equal to him in all things.

There is no perfection in the Father which is not in the Son; because all that is in the Father is in the Son.*

Q. Why is he equal to the Father in all things?

A. Because he and the Father are but one and the same God.

Q. Is he also equal to him as man?

A. No; but as man he is above all creatures.

Q. How is he above all creatures, as man?

A. By the greatness of his power and glory.

Q. His glory and power are, then, very great, as man?

A. Yes; so great as to surpass those of all the angels and all the saints.

As he surpassed them in dignity and in grace, it is but just that he should surpass them in power and in glory.

Hence, how great soever may be the power and glory of the Blessed Virgin, and of the angels, and saints, they are still much inferior to Christ as man.

So it is that, at the name of Jesus, every knee bows down, of those who are in heaven, on earth, and in hell.†

Q. By what words of the Creed do we express this greatness of the power and glory of Jesus Christ as man?

A. By these: He sitteth at the right hand of God, the Father Almighty.

Q. Has God, then, a right hand?

A. No; for he is a pure spirit.

Q. What, then, are we to understand by this manner of speaking?

A. That Jesus Christ, as man, holds the first rank in heaven after God.

Q. What does it further indicate?

A. It indicates his perfect repose in heaven. This is what we understand when saying that he sitteth.

* St. John xvi. 15.

† Philip. ii. 10.

ARTICLE VII.

WHENCE HE SHALL COME TO JUDGE THE LIVING AND THE DEAD.

Q. What mean those words: Whence he shall come to judge?

A. That, at the end of ages, he shall visibly descend from heaven, and shall come in majesty to judge all mankind, and render to every one according to his works.

Q. On what day did Christ ascend into heaven?

A. On Ascension Thursday.

Q. When shall he come down again?

A. At the end of ages, or at the end of the world, which is the same thing: for, when ages are at an end, the world shall end too.

Q. When shall the end of the world arrive?

A. No one knows.* Not even the angels themselves; it is only known to God.

Q. How shall Jesus come down from heaven?

A. He shall come visibly. Every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn because of him.†

Q. How shall he come?

A. He shall come with majesty. No longer in humiliation, as he came the first time, but in all the splendor of his glory.

Q. For what purpose shall he come?

A. To judge all mankind. He came the first time to save men. The second time it will be to judge them.

Q. What shall he render to each?

A. He shall render to each according to his works.

Q. What shall be the reward of the good?

A. Life eternal.

Q. What shall be the punishment of the wicked?

A. Eternal torments.

Q. What do you understand by the living and the dead?

A. I understand that he will judge not only those who are dead before his coming, but also those who, being still

* St. Matt. xxiv. 36; St. Mark xlii. 32.

† Apoc. i. 7.

living when he comes, shall die and be resuscitated, to be judged with the rest of mankind.

Q. Who are the dead whom Jesus Christ will judge?

A. Those who shall be dead before his coming.

Q. Who are the living whom he shall judge?

A. Those who shall be alive at the time of his coming.

Q. These last shall not die, then?

A. Yes; they shall die, and be immediately restored to life.

Q. And why shall they be immediately restored to life?

A. To be judged with the rest of mankind.

HISTORY.

Of the signs of the last judgment.—*St. Matt. xxiv.*

Q. How shall the last day come?

A. It shall surprise all the world. For it shall catch, as in a net, all who dwell on the surface of the earth.

Q. Shall men have no warning, then, of the coming of that day?

A. Yes; they shall be warned by many preceding signs.

But, as it was in the time of the deluge, when men neglected the warnings of Noah, so shall it be in those latter days, when men shall likewise neglect the warnings which God shall give them by those signs.*

Q. What shall those signs be?

A. 1st. There shall be wars, famines, plagues, and earthquakes, in divers places.

2d. The Gospel shall be preached throughout the earth.

3d. There shall arise false Christs and false prophets who shall work great prodigies and do marvellous things; so as even to deceive the elect, if that were possible.

4th. Faith shall be enfeebled, and the charity of many shall have grown cold.

5th. Enoch and Elias shall come to preach penance, and their preaching shall convert the Jews.

Enoch, taken up in the year of the world 987; and Elias, in 3108.

6th. Then shall Antichrist appear, and his reign shall be three years and a half.

Q. Are these all the signs which shall precede the last judgment ?

A. No ; there shall be others still.

Q. What shall they be ?

A. 1st. The sun shall be darkened.

2d. The moon shall withhold her light.

3d. The stars shall fall from heaven.

4th. The powers of heaven shall be moved.

5th. The sea shall make a terrific noise, by the roaring of its waves.

6th. All things shall be consumed by fire.*

Q. What shall become of men, at sight of all these things ?

A. They shall wither away with fear, in expectation of what is to come upon them.

Q. What does Our Lord say on this subject ?

A. 1st. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all those things that are to come, and to stand before the Son of man.

2d. Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life.

3d. But, for you, said he to his apostles, when these things begin to come to pass, look up, and lift your heads ; because your redemption is at hand.

HISTORY.

Of the last judgment.—*St. Matt. xxv. 31.*

Q. What shall be first seen in the heavens ?

A. The sign of the Son of man.

By this sign is commonly understood the Cross of Christ, which shall then be all luminous, and it shall strike terror to the souls of the wicked, and give hope and joy to the just.

Q. How shall the Son of man come ?

A. He shall come with great power and majesty.

Q. By whom shall he be accompanied ?

A. By all his angels.

* 2 Peter iii. 10.

Q. Whereon shall he sit ?

A. He shall sit upon the seat of his majesty.

Q. What shall the angels then do ?

A. They shall sound the trumpet with a great noise.

Q. What shall happen at the sound of those trumpets ?

A. All the dead shall arise.

Q. Where shall the angels gather them together ?

A. Before Jesus Christ.

Q. How shall Jesus separate them ?

A. He shall separate them one from another, as the shepherd separates the sheep from the goats.

Q. Where shall he place the sheep ; that is to say, the just ?

A. He shall place them on his right hand.

Q. Where shall he place the goats ; that is to say, the wicked ?

A. He shall place them on his left.

Q. What shall he say to those on his right ?

A. Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world : for I was hungry, and you gave me to eat, &c.

Q. What shall he say to those on his left ?

A. Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels : for I was hungry, and you gave me not to eat, &c.

Q. Where shall the wicked go after this judgment ?

A. They shall go into everlasting punishment.

Q. Where shall the just go to ?

A. They shall go into life everlasting.

ARTICLE VIII.

I BELIEVE IN THE HOLY GHOST.

Q. Explain those words : I believe in the Holy Ghost.

A. I understand that there is a third person in God, who is the Holy Ghost ; who proceeds from the Father and from the Son, and who has the same nature as those two persons.

Q. How many persons are there in God ?

A. There are three.

Q. Which is the first?

A. The Father, who is the principle of the other two persons.

Q. Which is the second?

A. The Son, who is begotten by the Father.

Q. Which is the third?

A. The Holy Ghost, who proceeds from the Father and the Son.

Q. What is meant by saying that the Holy Ghost has the same nature as the other two persons?

A. That he is one and the same God with the Father and the Son.

Q. Why is the Holy Ghost called Lord?

A. Because he is God, like the Father and the Son.

Q. Why is he called enlivening?

A. Because he gives us spiritual life, which is sanctifying grace.

Q. Why is he adored and glorified with the Father and Son?

A. Because he is one and the same God with those two persons.

Q. Why is it said that it was he who spoke by the prophets?

A. Because it was he who enlightened them to reveal what they could not know by their own lights; either when they disclosed things hidden, or predicted things to come, and often long before they came to pass.

Q. What is it that is especially attributed to the Holy Ghost?

A. To him is attributed the sanctification of men, as the creation of heaven and earth is attributed to the Father, although both acts are common to the three persons.

Q. Why is the sanctification of men particularly ascribed to the Holy Ghost?

A. Because he is a spirit of charity and of love. It is he who infuses into our hearts that charity whereby we are sanctified.*

Q. Are there no other gifts attributed to him than those of grace and charity?

A. Yes; all the gifts of God and all the effects of his goodness are generally ascribed to him.

* Rom. v. 5.

Q. What are those other gifts?

A. The gift of tongues, the gift of prophecy, that of curing the sick, or working miracles.

These gifts may be with grace, as in the apostles and the holy prophets; or without grace, as in the false prophets Balaam, Caiaphas, &c. It is of the latter that Our Lord speaks, when he says: Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works in thy name? And then I will profess unto them: I never knew you; depart from me, you that work iniquity.*

Q. On what day did the Holy Ghost visibly descend on Jesus Christ?

A. On the day of his baptism.

Q. In what form?

A. In the form of a dove.

Q. What day did he visibly descend on the apostles?

A. The day of Pentecost, or Whitsunday.

Q. In what form?

A. In the form of fiery tongues.

In the form of a dove, to show that he is a spirit of purity and holiness.

In the form of fiery tongues, to show that he is a spirit of charity, and that he kindles the flame thereof in our souls.

HISTORY.

Of the descent of the Holy Ghost.—*Acts ii.*

Q. Whither did the apostles return after they had seen Jesus ascend into heaven?

A. They returned to Jerusalem.

Q. Where did they shut themselves up?

A. In an upper room. This was one of those eating-rooms which were on the upper floor of the houses.

Q. Who were there with the apostles?

A. The Blessed Virgin and a number of the disciples, in all about an hundred and twenty.†

Q. What did they do, in order to prepare for the coming of the Holy Ghost?

A. They persevered in prayer.

* St. Matt. vii. 22.

† Acts i. 15.

Q. What election did they make during that time?

A. The election of St. Matthias, to take the place of Judas.

Q. What surprising event took place on the day of Pentecost?

A. There came on a sudden a sound from heaven, as of a mighty wind coming, and it filled the whole house.

Q. What appeared at the same time?

A. Cloven tongues, as it were of fire, which sat upon each of them.

Q. With what were they filled?

A. 1st. They were filled with the Holy Ghost.

2d. They began to speak with divers tongues.

3d. They began to publish the wonderful works of God.

Q. What surprised those who were drawn together by that noise?

A. That each one heard them speak in his own mother tongue, they who before knew no other than their own language.

Q. How many of the Jews were converted at St. Peter's first preaching?

A. There were three thousand.

Q. How many at the second?

A. Five thousand. Those five thousand were converted on the occasion of a lame man being cured by that apostle at the gate of the temple.

Q. How did the apostles appear after having received the Holy Ghost?

A. They appeared quite different from what they were before. From being weak, timid, and pusillanimous, they became strong, courageous, and intrepid.

Q. To what did they constantly apply themselves?

A. To know Jesus Christ, and render testimony to him.

Q. Did they fear nothing?

A. No; on the contrary, they rejoiced in the sufferings which they endured for Jesus Christ.*

Q. Who gave them that strength?

A. It was the Holy Ghost, with whom they were filled.

HISTORY.

Of the church of Jerusalem.—Acts ii. and fol. ch.

Q. Were there no other Jews converted than those who were converted by hearing St. Peter?

A. Yes; there was a great number besides; for every day the Lord increased their numbers. According as they were converted, they received baptism.

Q. How did those first Christians live?

A. They lived in perfect union, having but one heart and one soul.

Q. What did they do to preserve that union?

A. 1st. They persevered in the doctrine of the apostles; that is to say, hearing them, and in doing what they taught.

2d. They prayed every day in the temple, with one accord.

3d. They persevered in the communication of the breaking of bread; that is to say, the holy Eucharist.

4th. They took their meat together with gladness and simplicity of heart.

Q. What did they do with their houses and lands?

A. They sold them all, and brought the price thereof to the feet of the apostles.

Q. What use did the apostles make of it?

A. They distributed to each according to his need; hence there were no poor amongst them.

Q. How did the people regard those primitive Christians?

A. They loved and honored them. Their conduct was a perfect model of the Christian life.

HISTORY.

Of the election of the seven deacons, and the martyrdom of St. Stephen.—Acts vi. and vii.

Q. Whom did the apostles establish, in order to free themselves from the care of the tables; that is to say, the common table and the sacred table?

A. They established seven deacons, who were seven men of acknowledged probity, full of the Holy Ghost and of wisdom.

Q. What did the apostles reserve to themselves?

A. Prayer and the ministry of the word.

Q. How were those seven men ordained deacons?

A. By the imposition of hands and the prayer of the apostles.

Q. What were their functions?

A. 1st. They were charged with the service of the poor.

2d. They distributed the holy Eucharist.

3d. They instructed and baptized.

Q. Who was the first of those deacons?

A. St. Stephen.

Q. Of what was St. Stephen full?

A. He was full of grace and fortitude.

Q. What extraordinary works did he do amongst the people?

A. He did great wonders and miracles.

Q. What did the Jews do, seeing that they could not resist the wisdom and the spirit with which he spoke?

A. They seized him and brought him before the council.

Q. How did he appear to those who were in the council?

A. His face appeared to them like the face of an angel. He defended himself against their false accusations by a long and learned discourse.

Q. What did St. Stephen see when he had finished his discourse?

A. He saw the heavens opened, the glory of God, and Jesus Christ standing at the right hand of his Father.

Q. What did his persecutors then do in their unbridled fury?

A. They cast him out of the city and stoned him. The witnesses threw their garments at the feet of a young man named Saul, afterwards Paul.

Q. What did St. Stephen say whilst they stoned him?

A. He invoked Jesus, and said: Lord Jesus receive my spirit.

Q. For whom did he pray, being on his knees?

A. He prayed for those who were stoning him.

And his prayer was heard by Saul, who was soon after converted.

HISTORY.

The apostles persecuted.—*Acts v. and fol. ch.*

Q. What did those Jews who would not obey the Gospel?

A. They persecuted the apostles.

Q. What did their chiefs forbid the apostles to do?

A. They forbade them to speak of Jesus.

Q. How did they treat them for having disobeyed?

A. They cast them into prison, but an angel delivered them, saying: Go, and preach this doctrine of life to the people.

Q. How did they afterwards treat them?

A. They had them scourged.

Q. How did they receive this treatment?

A. They received it as a great honor, and went from the presence of the council rejoicing, that they were accounted worthy to suffer reproach for the sake of Jesus.

Q. What answer did the apostles make when they forbade them to speak of Jesus?

A. If it be just in the sight of God, to hear you rather than God, judge ye.

And on another occasion: We ought to obey God rather than man. For, said they, we cannot but speak the things we have seen and heard.

HISTORY.

St. Paul's conversion.—*Acts ix.*

Q. Who was their most inveterate enemy?

A. A young man named Saul.

Q. What did he do, in his blind zeal?

A. He entered the houses, and dragged the Christians, both men and women, away to prison.

He breathed out threatenings and slaughter against the disciples of the Lord.

Q. What power had he from the high priest?

A. He had a power to go seek them in Damascus.

Q. What happened when he was near Damascus?

A. He saw at mid-day a light which struck him blind, and he fell to the ground.

Q. What voice did he hear at the same time ?

A. He heard a voice which said to him : Saul, Saul, why persecutest thou me ?

Q. What did Saul reply ?

A. Who art thou, Lord ?

Q. What did the Lord say to him ?

A. I am Jesus whom thou dost persecute. Jesus added : It is hard for thee to kick against the goad ; that is to say, to resist me.

Q. What did Saul say, trembling and astonished ?

A. Lord, what wilt thou have me to do ?

Q. To whom did the Lord send him for instruction ?

A. He sent him to Ananias, who imposed hands on him, restored him to sight, and baptized him.

He was three days without seeing, eating, or drinking.

Q. What did Saul do, as soon as he was baptized ?

A. He began to preach Jesus in the synagogues, and confounded the Jews, convincing them that Jesus was the CHRIST.

HISTORY.

The Gospel preached to the Samaritans, then to the Gentiles.—*Acts viii. and x.*

Q. Where did Philip the deacon go to preach after the martyrdom of St. Stephen ?

A. He went to Samaria.

The Samaritans were schismatic Jews.

Q. What was the success of his preaching ?

A. Many were converted and received baptism.

Q. What did the apostles do when they heard of his success ?

A. They sent St. Peter and St. John thither.

Q. Why ?

A. To give them confirmation. They laid their hands upon them, and they received the Holy Ghost, with the gift of miracles.

Q. To whom was the Gospel soon after announced ?

A. To the Gentiles ; that is to say, to the nations, who were not, till then, the people of God.

Q. Who was the first of the Gentiles who obtained that privilege ?

A. A Roman captain, named Cornelius.

Q. What sort of a man was he?

A. 1st. He was a religious man, and one that feared God, with all his house.

2d. He gave much alms to the people.

Q. What did he see one day about the ninth hour; that is to say, about three o'clock in the afternoon?

A. He saw in a vision manifestly, an angel of God, who said to him: Cornelius.

Q. What said he to the angel, being seized with fear?

A. What is it, Lord?

Q. What did the angel reply?

A. Thy prayers and thy alms have ascended for a memorial in the sight of God.

Q. What did the angel afterwards say?

A. And now send men to Joppa, and call hither one Simon, who is surnamed Peter, he shall tell thee what thou must do.

St. Peter had a vision at the same time, and the Spirit warned him to go at once when he was sent for.

Q. What did St. Peter do, when, entering the house of Cornelius, he found many persons assembled there?

A. He began to announce Jesus to them.

Q. What took place while St. Peter was still speaking?

A. The Holy Ghost descended on all those who heard him. They spoke with tongues, and magnified God.

Q. What did St. Peter do, seeing what happened?

A. He gave them baptism.

Q. Whither did the apostles afterwards go?

A. They went every where to preach the Gospel.

They first addressed themselves to the Jews, and, on their refusal, they turned to the Gentiles. This is what Jesus had commanded them to do whilst he was yet with them.

HISTORY.

Foundation of the churches.

Q. What did the apostles compose before they separated?

A. They composed the Creed, as the sign whereby the faithful should be known, and to distinguish them from the

Jews and from certain impostors who then began to corrupt the doctrine of Jesus Christ.

Q. What does the Creed contain?

A. It contains the abridgment of the whole Christian doctrine.

Q. Where did St. James, the son of Alpheus, remain?

A. He remained in Jerusalem, of which he was bishop.

Q. Whither did St. John go to preach?

A. Into Asia Minor, and particularly to Ephesus.

Q. Whither did St. Paul go?

A. To Syria, Asia, Macedonia, and Greece.

Q. Where did the other apostles go?

A. They went wherever the Spirit of God conducted them.

Q. Which of the apostles was it that founded the principal churches?

A. St. Peter, as head of the apostolic college.

Q. Where did he at first abide?

A. He abode in Jerusalem.

Q. Where did he afterwards establish his see?

A. He established it at Antioch, the capital of Syria and of all the East.

He remained there seven years, and it was there that the disciples of Jesus Christ were first called Christians.

Q. Where did he finally and irrevocably establish his see?

A. He established it at Rome.

He remained there till the time of his death; that is to say, twenty-five years.

Q. Where did St. Peter send St. Mark, his disciple?

A. He sent him to found the church of Alexandria, then capital of Egypt. Thus St. Peter founded the churches of the three principal cities of the Roman empire: Antioch, Rome, and Alexandria.

Q. Whither did St. Peter also send his disciples to found churches?

A. He sent them through all Italy and Sicily.

The popes, his successors, sent them in like manner into Africa, Spain, and Gaul.

Q. Whom did the apostles establish to govern the churches which they founded?

A. They established bishops, priests, and deacons.

Bishop means inspector or steward.

Priest means ancient.

Deacon means minister.

The name of *clerk* has been given to all the ministers of the Church, to show that they were the chosen property of God, and that God was their portion and their inheritance, as was said of the Levites of the old law.*

Q. Whom did the faithful obey?

A. They obeyed the priests and the deacons.

Q. Whom did the priests and deacons obey?

A. They obeyed the bishops.

Q. Whom did the bishops obey?

A. They obeyed the apostles.

Q. How was St. Peter regarded?

A. He was regarded as the chief of the apostles, established by Christ himself.

Q. How has the pope, his successor, always been regarded?

A. As the first of the bishops.

Q. What has he, in that capacity, over all the bishops?

A. He has a primacy of jurisdiction and of divine right; that is to say, of divine institution.

Q. Why has he this primacy?

A. Because he is the visible head of the Church and the vicar of Jesus Christ.

Q. Who is its principal, but invisible head?

A. Jesus Christ.

HISTORY.

Of the destruction of Jerusalem.

Q. What became of Jerusalem, about forty years after the ascension of Our Lord?

A. It was entirely destroyed, as he had foretold.

Q. By whom was it besieged, and taken after a long siege?

A. By Titus, son of the emperor Vespasian.

Q. To what did the famine reduce the inhabitants of that city?

A. It reduced them to eat human flesh. Mothers were even seen to roast and eat their own children.

Q. What became of the temple?

A. It was reduced to ashes.

* Numbers xviii. 20; Deut. x. 9; xviii. 2.

Q. How many of the Jews perished in that siege ?

A. Eleven hundred thousand.

Q. Why was that city so treated ?

A. For having shed the blood of Jesus Christ and of so many prophets.

Q. What became of those who escaped the siege ?

A. They were driven from their country and dispersed throughout the world.

Q. In what state have they been ever since then ?

A. In a state of subjection and contempt, odious to all the world.

From that day to this they have never been able to regain possession of their own land, nor to rule in any country of the world, chiefly because of their deicide.

HISTORY.

The life of the apostles.

Q. What did the apostles suffer in preaching the Gospel ?

A. They suffered incredible hardships.

Q. What were they ?

A. 1st. They were continually travelling, and consequently exposed to robbers and various other evils.

2d. They lived very poorly ; either by their own labor, or by the offerings of the faithful.

3d. They endured hunger and thirst, cold and heat, and all manner of privations.

4th. They added to all this, fasting, watching, and voluntary mortifications, to bring their bodies to subjection, and to give an example for the faithful.

Q. How were they treated by the unconverted Jews and Gentiles ?

A. They were despised, calumniated, and persecuted.

They treated their miracles as enchantments.

They called them impostors, and regarded them as seditious men, who disturbed the state by overthrowing established religion, and introducing novelties.

Q. What occupation was given them by those who were converted ?

A. A great deal.

Q. What was it ?

A. 1st. They had to instruct and exhort them in public and in private.

2d. To baptize, and give them the other sacraments.

3d. To give them bishops, priests, and deacons.

4th. To draw up rules for their guidance.

Q. Did the apostles lose sight of the churches which they had founded when obliged to leave them ?

A. No ; they returned from time to time to visit them. If they could not do so, they sent their disciples, or wrote letters, either to confirm them in the faith, or to correct abuses which glided in.

Q. Is that all that the apostles had to suffer ?

A. No ; those were but their lightest sufferings.

Q. What, then, were the others ?

A. 1st. They were often brought before the judges.

2d. They were chained and thrown into prison.

3d. They were publicly scourged.

4th. They pursued them with showers of stones.

They underwent all that Christ had predicted for them : * You shall be hated by all men for my name's sake ; but they felt at the same time the assistance which he had promised them.

Q. Did they not sink under so many evils ?

A. On the contrary, the more they suffered, the greater was their joy and consolation.

Q. What was it that animated them amidst so many sufferings ?

A. It was the crown which awaited them after the combat.

Q. How did they end their lives ?

A. Almost all of them by martyrdom. One in one way, one in another. St. Peter was crucified, St. Paul was beheaded, and so on with the others.

HISTORY.

Of the Church persecuted.

Q. Was it only the apostles who were persecuted ?

A. No ; all Christians were persecuted.

Q. How long were they persecuted?

A. For three hundred years; not continually, but at intervals.

The emperors, from time to time, issued edicts against them.

Q. Did the Christians, then, do any harm?

A. On the contrary, they did nothing but good. Their life was an example of all the virtues. They were pious, chaste, and modest. They worked, prayed, fasted, and gave much alms. They healed the sick and wrought divers miracles.

Q. Why, then, did they persecute them?

A. To force them to renounce Jesus Christ and to worship idols.

Q. What punishments did they usually inflict upon them?

A. 1st. They banished them.

2d. They put them in prison.

3d. They confiscated their goods.

4th. They chained them, and sent them to work in the mines.

Q. What torments did they employ when these were found unsuccessful?

A. 1st. They stretched them on the rack; they hung them up with weights to their feet, and in that state beat them with rods; they tore the flesh from their bones with iron combs, and burned their sides with torches.

2d. They burned them at a slow fire; they roasted them on gridirons; they fastened them either to beds or seats of red-hot iron.

3d. They tore the skin off their face or their whole body; they cut off their feet and hands; they sawed them in two.

4th. They plucked out their eyes, teeth, and nails; they took out their bowels still alive; they exposed them to be torn by dogs, bears, lions, and other ferocious beasts.

5th. They exposed them to the sun, rubbed over with honey, so as to be stung by the flies.

6th. They sprinkled them with boiling oil or melted lead. Sometimes they cast them into vessels of boiling oil. They

threw them from the top of walls, or flung them into the sea with a heavy stone around their neck.

Q. What did they do after having long and often tormented them?

A. They shut them up in dark, noisome dungeons, strewed all over with nails or broken glass.

Q. How did the greater part end their lives?

A. By having their heads cut off.

HISTORY.

Of the honors paid to the martyrs.

Q. What were those Christians called who survived their torments?

A. They were called confessors.

Q. Why were they so called?

A. Because they had confessed the name of Jesus Christ before the judges.

Q. What were those called who died in their torments?

A. They were called martyrs.

Q. Why?

A. Because they had rendered testimony of their faith before the judges at the price of their blood. Martyr is a Greek word which signifies witness.

Q. How did they honor them?

A. They paid them very great honors.

Q. What honors did they pay them?

A. 1st. They embalmed them and wrapped them in precious stuffs.

2d. They gathered even the drops of their blood.

3d. They assembled at their tombs every year, on the anniversary of their death.

Q. Why did they assemble there?

A. 1st. To celebrate their memory with much solemnity. They passed the night there in prayer.

2d. To thank God for the strength which he had given them.

3d. To solicit their intercession with God.

4th. To excite themselves to an imitation of their virtues.

Q. What was done for those who knew not how to read?

A. They represented their martyrs in churches by paintings.

Q. How did God declare himself for those martyrs?

A. By the miracles which he wrought at their tombs.

He also performed miracles very often at their martyrdom, so that the spectators were converted, and sometimes even the judges and the executioners.

Q. Were the martyrs ever seen to resist those who gave them such grievous torture?

A. No: they joyfully delivered themselves to torments and to death.

They had learned that it was necessary to respect the powers established by God, even in the person of the wicked.

Entire legions of Christian soldiers were seen, like that of St. Maurice, allowing themselves to be massacred, rather than turn their arms against their prince.

HISTORY.

Of the peace given to the Church.

Q. Under what emperor did God give peace to his Church?

A. Under the emperor Constantine.

That prince became a Christian after having gained a victory by placing all his confidence in the cross of Christ, which miraculously appeared to him in the air.

Q. After how many years of persecution?

A. After three hundred years.

Q. What benefits arose from that peace?

A. 1st. The assemblies of the faithful and the public prayers became more frequent and more solemn.

2d. Magnificent churches were built.

3d. The number of the ornaments and sacred vessels was increased.

4th. Ample means were given to the Church for the carrying on of building, the lighting of the churches, and the support of the clergy and the poor.

5th. Hospitals of every kind were founded.

Q. Was the fervor of the Christians as great as it had been during the persecutions?

A. No; it relaxed considerably in very many persons.

They were no longer so full either of the contempt of riches, honors, and pleasures, or of the hope of heaven.

Q. What did those do who wished to preserve their former fervor?

A. They retired into deserts.

Q. What were they called?

A. They were called monks or hermits, because they lived alone.

Q. After whose example did they undertake this kind of life?

A. After the example of St. John the Baptist and the prophets.

Q. Where did they dwell?

A. They dwelt in poor cells; often in grottos hollowed in the rocks. Others retired to the tombs.

Q. How did they employ themselves?

A. Chiefly in making mats, baskets, or other light works of that kind; all in silence, praying, or meditating.

Q. What austerities did they practice?

A. 1st. They only eat once a day, in the evening.

2d. They lived for the most part on bread and water.

3d. They passed a great part of the night in prayer.

4th. They lay on the hard ground.

Q. In what did they continually exercise themselves?

A. In the practice of every virtue.

Q. How did they employ the surplus of their labors?

A. They employed it in giving alms.

Q. What name was given to those who lived in communities?

A. That of cenobites.

Q. Whom did they obey?

A. They all obeyed a superior. That superior was called abbot, which is a Syriac word signifying father; sometimes there were several thousand persons subject to the same superior or abbot.

Q. Was it only men who embraced that mode of life?

A. It was also embraced by a great number of virgins and widows.

Many communities were formed both in the cities and in the solitudes, because that a great number crowded thither, impelled by the desire of consecrating themselves to God.

ARTICLE IX.

THE HOLY CATHOLIC CHURCH; THE COMMUNION OF SAINTS.

Q. What do you understand by the Church?

A. I understand it to be the assembly of the faithful, who, under the control of legitimate pastors, make but one and the same body, of which Christ is the head.

Q. Of whom is the Church the assembly?

A. It is the assembly of the faithful.

Q. Who are the faithful?

A. 1st. They are those who profess the faith of Christ.

2d. Those who are under the guidance of legitimate pastors.

3d. Those who constitute but one and the same body, of which Christ is the head.

Hence, all those who do not profess the faith of Christ; who are not subject to legitimate pastors; and who are not united to the body of the faithful, such as pagans, infidels, Jews, heretics, schismatics, and excommunicated persons, are not of the Church, although the latter, having once been united to the body of the faithful, still belong to it in a certain way, just as fugitive slaves do still belong to their masters.

Q. What is faith?

A. It is a virtue which makes us believe in God, and in all the truths which he has revealed to us, and proposes by his Church to our belief.

Q. Who are the legitimate pastors?

A. They are those who have been established by Jesus Christ, or by those whom he established.

Thus, all those who cannot trace their establishment up to Jesus Christ, or some of those whom he established, are not legitimate pastors.

Q. What is meant by saying that the faithful make but one body?

A. That they are all united together like the members of the same body.

Q. Why do you add: under Jesus Christ, their head?

A. Because it is Jesus Christ who animates and conducts the whole body of the faithful.

He animates it by his Spirit, and conducts it by the light which he continually pours forth upon it. Each individual member of that body may die by losing the Holy Ghost, and may err by not following the light given by Jesus Christ; but the whole body can neither die nor err, because it shall ever be animated by the spirit of Jesus Christ, and conducted by his light. This is what Christ has promised to his Church.*

Q. How do they make but one single body?

A. In four ways.

Q. Which is the first?

A. In that they all profess the same faith.

Q. What is meant by professing the same faith?

A. That is to say, that they have all the same belief.

There is no diversity in their belief. They all believe, in every part of the world, all the truths which God has revealed, and which he proposes to us by his Church. There is perfect harmony in all that regards faith.

Q. Which is the second?

A. In that they all participate in the same sacraments.

Q. What is meant by saying that they all participate in the same sacraments?

A. That they have all and every where the use of the same sacraments.

They all and every where recognize the number of seven, and that they are the means established by Christ to sanctify our souls.

Q. Which is the third?

A. In that they have a society and community of prayers.

Q. What does that mean?

A. That each of the faithful has a share in the prayers of all the others.

Hence it is that there is not a moment in the day or in the night in which we do not pray, either by ourselves or by others; for when the faithful pray, not only for themselves, but for all their brethren, what a consolation and what an advantage!

In saying the Lord's Prayer, remark that we do not say:

My Father give me, but, Our Father give us, to show that we pray, not only for ourselves, but also for all the faithful.

Q. What is the fourth?

A. In that they have but one and the same invisible head, who is Jesus Christ, and one visible head, who is the Pope, the vicar of Jesus Christ on earth, and the successor of St. Peter.

Q. How many heads have the faithful?

A. They have two : one invisible, and the other visible.

Q. Who is the invisible head?

A. Jesus Christ.

It is he who first and principally presides in his Church, from his place in the highest heavens at the right hand of his Father.

Q. Who is the visible head?

A. The Pope.

It is he who presides, as vicar of Jesus Christ, in his name and in his place, seated on the chair of St. Peter.

Q. Of whom is the Pope successor?

A. He is the successor of St. Peter; and in that capacity he enjoys all the rights and all the prerogatives of St. Peter.* He is not only the head of the faithful, but also the pastor of pastors.

He has a primacy of divine right; that is to say, by the institution of Jesus Christ, over all the bishops. It is Peter who still speaks through his successors.

To be of the body of the faithful, it does not suffice to recognize Jesus Christ for the invisible head of the Church; it is also necessary to recognize the Pope for its visible head.

HISTORY.

Jesus Christ promises St. Peter to establish him as the head of his Church.—
St. Matt. xvi. 18.

Q. Why do you say that the Church is holy?

A. Because Jesus Christ, her head, is the source of all sanctity; because her doctrine and her sacraments are holy; and because there are no saints out of her communion.

Q. Why is Jesus Christ, her head, the source of all sanctity ?

A. Because he possesses the plenitude thereof,* and that from his fullness we all receive.

Q. Why is the doctrine of the Church holy ?

A. Because it is the very doctrine of Jesus Christ, and that she inculcates all the rules of holiness.

Q. Why are her sacraments holy ?

A. Because they come from Jesus Christ, and give the grace which sanctifies.

Q. Why are there no saints out of her communion ?

A. Because there can be no true sanctity outside the Church.

Q. Why ?

A. Because all who are outside the Church are separated from Jesus Christ.

He cannot have God for his Father, says St. Cyprian, who has not the Church for his mother ; and so he is separated from Jesus Christ.†

Q. Can any one be saved outside the Church ?

A. No ; for outside the Church there is no salvation.

This is the reason why the Church was prefigured by the Ark, outside of which no one was saved from the waters of the deluge ;‡ by the house wherein the paschal lamb was eaten, outside of which whoever eat it was profane ; by the house of Rahab, of which it is said : Whosoever shall go out of the door of thy house, his blood shall be upon his own head ;§ by the tunic of Jesus Christ, which had no seam, and which could only be possessed by one person.

The first step to be taken, therefore, in order to attain to holiness, is to re-enter the Church, if one has been separated from it, or has been cut off from its communion ; or to ask for admission, if one has never been within the pale, because out of the Church there is no true sanctity, and consequently no salvation.

Q. What is the meaning of the word Catholic ?

A. Universal.

* St. John i. 14 and 16.

† De Unit. Eccl. Cath.

‡ Hier., Ep. 57 ad Damas.

§ Joshua ii. 19.

Q. Why do you say that the Church is universal?

A. Because it is neither limited by space nor by time; and this is a prerogative which none of the sects who have separated from her ever had or ever will have.

Q. What do you mean by saying that the Church is not limited by space?

A. I mean, that she is spread throughout all the world, from one extremity to the other. There are very few places in the world where there are not some Catholics; that is to say, true believers.

Q. What is meant by saying that the Church is not limited by time?

A. It is, that she has always subsisted and shall always subsist.

She began with the world, and shall end only with the world; because there always were, and shall always be, men who profess to believe in God and in Jesus Christ.

From Adam to Moses, under the law of nature, and from Moses to Jesus Christ, under the written law, all men who professed to serve God in the true religion, believed in God and in Jesus Christ who was to come; and since the coming of Christ, they have believed in God and in Jesus Christ already come.

Q. What is the Church called, to show that she is neither limited by space nor time?

A. She is called Catholic or Universal.

Q. What do you understand by the sects who have separated from the Church?

A. I understand heretics and schismatics.

Q. Who are the heretics?

A. They are those who obstinately persist in teaching a doctrine differently from the Church.

Q. Who are the schismatics?

A. They are those who separate from the true Church, and form a church apart.

Q. Have these sects the privilege of being neither limited by time nor space?

A. No; they never had and never shall have it.

Q. Why?

A. Because Jesus Christ promised that privilege only to his Church.*

Heretics and schismatics may indeed be in various parts of the world, but never in all parts, because they are always limited by place.

They may last for years, even for centuries, but they cannot last for ever. We know their beginning, we see their end, because they are always limited by time. It is the Catholic Church alone who has that glorious privilege of being every where and at all times.

Q. Why is the Church called apostolic?

A. 1st. Because she was founded by the apostles.*

It is to their zeal and to their labors that all the particular churches now in existence are indebted for their establishment.

2d. Because she is governed by the successors of the apostles.

There is no Catholic bishop who cannot trace back his origin to the apostles, through the line of his predecessors.

3d. Because she faithfully preserves the doctrine of the apostles.

She now believes and teaches what the apostles, in their time, believed and taught.

Q. Why is the name of Roman added?

A. To show that she is united to the Church of Rome, as to her centre.

Q. Why is the Church of Rome the centre of all the churches?

A. Because it is the first, the principal, the mother and the mistress of all the others.

Q. Why has it this pre-eminence?

A. Because that its bishop, who is the Pope, is the vicar of Jesus Christ, the successor of St. Peter, and the visible head of the Church.

That Church, moreover, is recognized as a virgin in the faith; that is to say, as having never embraced any error, and for having condemned them all as soon as they appeared.

Q. What do you understand by the communion of saints?

A. I understand that the faithful, making but one body here on earth, the charity which unites them all together, establishes amongst them a community of spiritual goods.

Q. How are the faithful here on earth united together ?

A. By charity.

Q. What is meant by charity ?

A. The holy love which they have for each other.

Q. Who infuses that love into their hearts ?

A. The Holy Ghost.

Q. What is it that charity establishes amongst the faithful ?

A. A community of spiritual goods.

Q. What is meant by a community of spiritual goods ?

A. That all spiritual goods are in common amongst them. Just as they are in common amongst those who live in community, or have a common purse.

Q. What are those spiritual goods which are common to all the faithful ?

A. 1st. The infinite graces which Christ has merited for us by his acts and by his sufferings. Those graces are usually communicated to us by the sacraments. They are also applied to us through the holy sacrifice of the Mass.

2d. The superabundant satisfaction of Jesus Christ, the Blessed Virgin, and the Saints. This is what is called the treasury of the Church, whence she draws wherewith to supply the deficiency of our satisfaction, when she grants us indulgences.

3d. The graces which come from all the prayers and good works done in the Church.

Q. Is it possible to be poor in the midst of so much spiritual wealth ?

A. No ; what belongs to some by labor, belongs to others by the charity which unites them together, and which renders them members one of the other.

Some pray, meditate, and contemplate ; others fast, watch, and mortify themselves. These apply themselves to labor ; those sing the praises of God. Some are occupied in relieving the spiritual miseries of their neighbor, others the corporal. All these good works are available for all, because that all are united together like the children of one family, or the members of one community.

Q. Who are they who have no part in these spiritual treasures ?

A. Excommunicated persons and those who are out of the Church. That loss is incalculable ; for its extent is, of course, proportioned to the value of the goods lost.

HISTORY.

Efficacy of the prayers of the faithful in the deliverance of St. Peter.—*Acts xii.*

Q. Have not the faithful communion with the saints in heaven?

A. Yes; because the charity which unites us with them establishes between us and them an interchange of the prayers which we address to them, and of the help which they give to us.

Q. Is it only amongst themselves that the faithful on earth are united?

A. They are also united with the saints in heaven.

Q. What unites them with the saints?

A. Charity.

Q. What does charity establish between them and us?

A. An interchange of the prayers which we address to them, and the assistance which they render to us.

These saints are our brethren and our friends; hence we may address ourselves to them with confidence in all our wants; for there are none which they cannot remedy by their intercession with God.

Q. Have not the faithful also a communion with the souls in purgatory?

A. Yes; because the charity which unites us with them makes us feel their sufferings, and endeavor to relieve them.

Q. How can we relieve them?

A. By prayers, alms, and fasting, and particularly by the sacrifice of the body and blood of Jesus Christ.

Q. How can the saints in heaven relieve those souls?

A. By their powerful intercession with God.

Q. How is the Church divided?

A. It is divided into three branches, which are still but the same Church.

Q. What are those three branches of the same Church?

A. The Church Militant, the Church Triumphant, and the Church Suffering.

Q. Which is called the Church Militant?

A. That which is here on earth.

Q. Why is it called militant?

A. Because it combats the enemies of salvation.

Q. Who are those enemies ?

A. The world, the flesh, and the devil.

Whoever wishes to gain a victory over these, must be continually on the watch, and never cease to fight, not even for a moment.

Q. Which is called the Church Triumphant ?

A. That which is in heaven.

Q. Why is it called triumphant ?

A. Because it triumphs over the enemies of salvation.

Those enemies are the same against whom they fought while they were on earth. They now enjoy the fruit of their labors and of their victory. The combat was short, although hard, and their reward is blissful and eternal.

Q. Which is called the Church Suffering ?

A. That which is in purgatory.

Q. Why is it called suffering ?

A. Because it finishes the expiation of its sins by rigorous sufferings.

It is much more profitable to do penance in this world than to have it postponed to the other, because the pains of this life are much more supportable than those of the other.

ARTICLE X.

THE REMISSION OF SINS.

Q. What do you understand by this article ?

A. I understand that Jesus Christ has established sacraments in his Church for remitting all sorts of sin.

Q. How many sorts of sin are there ?

A. There are two sorts : mortal and venial.

Q. What sacraments did Jesus Christ establish to remit these sins ?

A. Baptism and penance.

Q. What sin is remitted by baptism ?

A. In children, it remits original sin ; and in adults, besides original sin, it remits all the actual sins they might have previously committed.

Q. What sins are remitted by penance ?

A. All sins committed after baptism.

Q. Is there any sin which this sacrament cannot remit ?

A. No ; there is none, of any kind whatsoever.

Q. There are, then, no sins irremissible ?

A. No ; provided they are submitted to the sacrament of penance, either actually or by desire ; but if any one die with one mortal sin on the soul, without having recourse to the sacrament of penance, then that sin becomes irremissible, because that, not having been remitted in this world, it cannot be in the other.

Q. Is there no other sacrament, except these two, that remits sin ?

A. There is also that of extreme-unction, which wipes away the traces of sin, and also the sins themselves, if there are any which have not been remitted.

Q. Who established those sacraments for the remission of sins ?

A. It was Jesus Christ. What goodness, what mercy, thus to withdraw us from that hell which we had so often deserved, and to open for us that heaven of which we had so often rendered ourselves unworthy !

Q. Where did he establish them ?

A. In his Church ; and not out of it. What a happiness, therefore, to be in the Church ! What a grievous misfortune to be out of it !

Q. Who are they who administer these sacraments ?

A. The priests.

Any person can give baptism in case of necessity, and any priest, even if he be suspended, can give absolution at the article of death.

ARTICLE XI.

THE RESURRECTION OF THE FLESH.

Q. What do you understand by this article ?

A. I understand that all who died since the beginning of the world shall rise again with the same bodies which they had in this life, to be judged according to their works.

Q. Who shall rise at the last day ?

A. All those who have died since the beginning of the world, provided they be not already risen, like the Blessed Virgin, whom the Church commonly believes to be resusci-

tated, and those who arose with Christ at his resurrection, if it be true, as some assert, that they did not die a second time.

Q. Why shall all the dead rise again ?

A. To be judged according to their works. Happy, then, those who shall have their hands full of good works !

Q. With what bodies shall they rise again ?

A. With the same bodies which they had in this life. They shall be the same bodies, but not in the same manner.

Q. How shall the bodies of the wicked appear ?

A. They shall be hideous and horrible. The state of their guilty soul will appear on their countenance and on their whole exterior.

Q. How shall the bodies of the just appear ?

A. Radiant with glory. The glory of their soul shall shine from all parts of their body, and be painted on their features.

Q. With what qualities shall they be clothed ?

A. With immortality, impassibility, and other glorious qualities ; that is to say, with clearness, agility, and subtility. (*See the vision of Ezechiel, chap. xxxvii.*)

Q. Before whom shall all the dead appear ?

A. Before Jesus Christ.

Q. Where shall the good be placed ?

A. On his right hand.

Q. Where shall the wicked be placed ?

A. On his left hand.

Q. What shall he say to the good ?

A. Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world.

Q. What shall he say to the wicked ?

A. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. Where shall the wicked go ?

A. Into eternal torments.

Q. Where shall the just go ?

A. Into everlasting life.

ARTICLE XII.

AND LIFE EVERLASTING.

Q. Explain this last article.

A. It means that the just, risen again, shall enjoy for all eternity a life of bliss, and that, on the contrary, the wicked shall suffer never-ending torment.

Q. Whom do you understand by the just?

A. I mean those who shall have died in the state of grace.

Q. What do you understand by the just risen again?

A. I understand the just whose souls shall be re-united to their bodies.

Q. What life shall these enjoy?

A. A life of eternal bliss.

Q. In what does that blissful life consist?

A. It consists in seeing God as he is, in loving, praising and possessing Him for ever in the kingdom of heaven.*

The more we shall have labored for heaven, the greater shall be our reward; and the saints shall be as different in glory as the stars are in light. *See* the description of the heavenly Jerusalem, Apoc. i. iv. v. vii. xxi.

Q. Whom do you understand by the wicked?

A. I mean those who shall have died in the state of mortal sin.

Q. What do you understand by the wicked risen again?

A. I understand the wicked whose souls shall be re-united to their bodies.

Q. What pains shall these suffer?

A. Pains which shall never have an end.

Q. In what do these pains consist?

A. In never-seeing God, and burning eternally.†

There shall be, says Jesus Christ, weeping and gnashing of teeth. These words are repeated six times in St. Matthew, and once in St. Luke.‡

The more one has sinned, the more he shall be tormented, and the torments shall multiply in proportion to the sins, both in number and in quality.§ *See* the history of the rich glutton, St. Luke xvi.

* 1 Cor. xiii. 12.

† St. Matt. viii. 12; xiii. 42 and 50; xxii. 13; xxiv. 51; xxv. 30.

‡ St. Luke xiii. 28.

§ Apoc. xviii. 7.

CHAPTER V.

OF THE SACRAMENTS IN GENERAL.

ARTICLE I.

INSTITUTION OF THE SACRAMENTS.

Q. What is a sacrament?

A. It is a sensible sign instituted by Our Lord Jesus Christ for our sanctification.

Q. Why do you say that a sacrament is a sensible sign?

A. It is a sign because it makes known to us an invisible grace which it operates in our soul; and it is sensible, because it falls under our senses.

For example, the water of baptism, which washes the body, makes known to us an invisible grace which purifies our soul. So it is with the other sacraments.

Q. Who instituted the sacraments?

A. Our Lord Jesus Christ.

It is only a God who could attach grace to certain sensible signs, because it is only He who is the master and dispenser of grace.

Q. To whom did Our Lord leave the power of administering the sacraments?

A. He left it to the apostles.

Q. To whom did the apostles communicate that power?

A. To the Bishops and Priests.

Bishops, having the plenitude and the perfection of the sacerdotal power, administer all of them without exception. Priests cannot give all the sacraments; they can give neither Confirmation nor Holy Orders. Deacons can administer Baptism by a commission from their superiors; in case of necessity, any one can do it, provided they have the intention of doing it as the Church does.

If there are several persons present, it is the most dignified person who should give baptism. A father cannot baptize his own child except in a case of extreme necessity; then he contracts no spiritual affinity, as otherwise he would.

Q. Why did Our Lord Jesus Christ institute sacraments?

A. To sanctify us.

ARTICLE II.

OF THE EFFECT OF THE SACRAMENTS.

Q. How is it that the sacraments sanctify us?

A. Some give us the grace of justification which we had not before, such as Baptism and Penance; others increase that which we had already received, such as Confirmation, the Eucharist, and the others.

Q. What grace do we receive from Baptism and Penance?

A. The grace of justification.

Q. What is the grace of justification?

A. It is that which makes us just.

Q. When are we just?

A. When the Holy Ghost dwells in our hearts.

Q. What does the Holy Ghost pour forth in the heart wherein he dwells?

A. Grace and charity.*

Q. How does God then regard us?

A. He regards us as his friends.

To be a friend of God is worth more than all the treasures of the earth, because the friendship of God becomes in us a source of blessings for time and for eternity.

Q. What grace do we receive from the other sacraments, such as Confirmation, the Eucharist, and the others?

A. A grace which augments that which we already have.

Q. What is done by this new grace?

A. It renders us more just than we were before, that is to say, more holy, and more pleasing to God.

This should induce us to receive the sacraments often, provided that we receive them worthily.

Baptism and Penance are called the sacraments of the dead, because their virtue is to raise to the life of grace those who were dead to it. The other sacraments are said

* Rom. v. 5.

to be of the living, because in order to receive them worthily, it is necessary to have the life of grace.

Q. Have the sacraments no other effect than that of grace ?

A. There are three which also imprint a character on the soul : they are, Baptism, Confirmation, and Holy Orders ; hence it is that none of these three can be conferred a second time.

Q. Can Baptism, Confirmation, or Holy Orders, be received more than once ?

A. No ; they can be received but once.

Q. Why so ?

A. Because they imprint a character on the soul.

Q. What is that character ?

A. It is a spiritual mark stamped indelibly on the soul, consecrating it to God in a special manner. This mark shall subsist eternally in the soul of the just, for their glory and consolation, and in the soul of the wicked for their confusion and despair.

Q. What is justification ?

A. It is a change made in us from the state of mortal sin to that of grace, whereby we are made children of God.

Q. In what state are we before being baptized ?

A. We are in the state of original sin.

This sin gives death to the soul, as well as the mortal sin which is committed by the sinner's own will, after attaining the age of reason.

Q. In what state does baptism place us ?

A. In the state of grace.

What a happy change that is ! In the former state we bore the image of the devil, and were children of wrath, destined to eternal misery ; in the latter, we bear the likeness of Jesus Christ, and are children of benediction, destined for the everlasting joy of heaven.

Q. What is this change called ?

A. It is called justification.

Q. Into what state do we fall when we lose the grace of baptism ?

A. We fall back into the state of mortal sin. This is a very wretched state, and one which we cannot fear too much, or take too much care to avoid.

Q. To what state are we restored by the sacrament of penance ?

A. We are restored to the state of grace.

How good, how merciful is God, to deign to restore us to his friendship, and to re-establish us in his grace, after so great ingratitude !

Q. What is this second change called ?

A. It is also called justification.

Q. Whose children are we made by the grace of justification ?

A. We are made the children of God ; a quality far beyond all that we recognize as high in this world, and which we ought to esteem infinitely more than all others, since by it we become heirs of God, and co-heirs of Christ.

Q. Wherein are we first made children of God ?

A. In Baptism.*

Q. How do we lose that quality ?

A. By mortal sin.

Q. Wherein is that quality restored to us ?

A. In the sacrament of Penance.

Q. Can we, of ourselves, dispose ourselves for justification ?

A. No ; we must be excited thereto, and also assisted by an interior movement of the Holy Ghost.

Q. To what state is our soul reduced by a single mortal sin ?

A. To a state of death.

Q. What life has it lost ?

A. It has lost the spiritual life of grace, though it still retains its natural life, which consists in thinking and willing.

Q. Can we, by ourselves, emerge from that state of death ?

A. No ; we cannot, without the assistance of the Holy Ghost.

Q. What assistance do we require for that ?

A. We must be excited and assisted by an interior movement of the Holy Ghost.

Q. What does that interior movement of the Holy Ghost produce in us ?

A. It produces holy thoughts and holy desires ; remorse of conscience ; sentiments of fear ; thoughts which represent to us the deformity of sin and the beauty of virtue ; a desire to come forth from sin and embrace virtue.

HISTORY.

Of St. Peter delivered from prison.—*Acts xxii. 9.*

Q. What dispositions are necessary for being justified ?

A. They are six in number.

Q. Which is the first ?

A. To believe all that God has revealed and promised to us, especially the justification which Christ merited for us by his redemption.

Q. What must the sinner believe in order to be justified ?

A. He must believe all that God has revealed and promised to us.

That there is one God in three persons ; that the second became man, and suffered death for us ; that there is a heaven, a hell, a purgatory, and all the other articles of faith.

Q. What must he specially believe ?

A. The justification which Christ has merited for us by his redemption.

Q. What is meant by his redemption ?

A. His suffering for us as man, and giving, as God, an infinite value to his sufferings.

Q. Wherein is contained all that God has revealed and promised to us ?

A. In scripture and tradition ; that is to say, in the written and unwritten word of God.

For want of this disposition, all those who do not believe, such as pagans, infidels, Jews, and heretics, cannot be justified so long as they remain in that state.

HISTORY.

Conversion of the eunuch.—*Acts viii. 26.*

Q. Which is the second ?

A. It is to fear the justice of God, because of our sins.

Q. What must the sinner fear, because of his sins ?

A. He must fear the justice of God.

Q. What do you understand by the justice of God ?

A. The severity with which God punishes sin.

Q. How does God punish sin in this life?

A. By temporal chastisements. Witness the deluge, the burning of Sodom,* and many other instances recorded in Scripture.

Q. How does God punish sin in the other life?

A. By eternal torments. If he would excite in himself a salutary fear, the sinner would do well to descend in spirit into hell, and consider the eternal flames kindled by the breath of the wrath of God, and prepared for sinners.

HISTORY.

St. Theresa beholds the place which she had hollowed for herself in hell. (See her life, chap. xxxii.)

Q. Which is the third?

A. It is to hope that the mercy of God will give us pardon through the merits of Jesus Christ.

Q. What must the sinner afterwards hope?

A. He must hope for the pardon of his sins.

Q. From what must he hope for that pardon?

A. From the mercy of God.

Q. Through what merits?

A. Through the merits of Jesus Christ.

Q. Why do you say from the mercy of God, and not from God?

A. To show that God is not bound to pardon any one.

He did not pardon the angels, and if he pardons men, it is purely through his goodness; but as he has promised it, in his mercy, to all who truly repent, we have every reason to hope.

Q. Why do you say through the merits of Jesus Christ?

A. Because God only grants pardon through those merits.

It is necessary to place much reliance on the merits of Jesus Christ.

After the sinner, then, has considered the eternal fire of hell, in order to excite him to fear, he ought, in order to conceive a true hope of forgiveness, to cast his eyes on the infinite mercy of God and on Jesus Christ crucified, considering that he holds out his arms to embrace him, that he

* Gen. vii. xix.

bows down his head to give him the kiss of peace, that he sheds his blood to wash him, and that he presents to him his side, opened to receive him to his heart.

EXAMPLE.

Judas is lost, for having fallen into despair.—*St. Matt. xxvii. 8.*

Q. Which is the fourth?

A. It is to begin to love God as the source of all justice.

Q. What must the sinner do after having feared and hoped?

A. He must begin to love God. A perfect and consummate love is not at first demanded of him.

Q. How must he love God?

A. As the source of all justice.

Q. What do you mean by the source of all justice?

A. I mean, as the source of all grace and of all sanctity.

The sinner then feels his unhappy state; he desires to come forth from it, and seeing that he cannot do so without participating in the grace and sanctity which he sees in God as in their source, he is disposed towards him, and begins to love him.

EXAMPLE.

Conversion of the sinful woman.—*St. Luke vii.*

Q. Which is the fifth?

A. It is, in consequence of that love, to conceive hatred and detestation for sin, and to repent of it.

Q. What must be the fruit and the consequence of this beginning of the love of God?

A. 1st. It is to conceive hatred and detestation for sin.

Because it is impossible to love God and not to hate and detest what is contrary to him.

2d. To repent of it.

How is it possible to love God, and not be inconsolable for having offended him?

EXAMPLE.

Of St. Peter touched with true repentance.—*St. Matt. xxvi. 75.*

Q. What is the sixth?

A. It is to take a resolution of beginning a new life, and of faithfully observing the commandments of God.

Q. What resolution must the sinner then take?

A. 1st. Of beginning a new life.

2d. Of faithfully observing the commandments of God.

Q. What is a new life?

A. It is a life entirely different from that which he before led.

Q. What life did he before lead?

A. He led a life of sin.

Q. What life must he henceforward lead?

A. A life of sanctity.

Q. How must he observe the commandments of God?

A. He must observe them faithfully.

Q. What is meant by faithfully?

A. That he must be ready to die rather than violate any one of them.

EXAMPLE.

New life of St. Paul after his conversion.—*Acts ix.*

Constancy of the old man Eleazar and the seven Maccabees.—*Mac. vi. and vii.*

Of Susanna.—*Dan. xiii.*

Of the three children in the furnace.—*Dan. iii.*

Of Daniel in the lion's den.—*Dan. vi.*

ARTICLE III.

ON THE NUMBER OF THE SACRAMENTS.

Q. Were there sacraments prior to the time of Jesus Christ?

A. Yes; for they were at all times.*

Q. What were those of the old law?

A. Circumcision, the paschal lamb, and a great number of purifications.

Q. What is become of all those sacraments?

A. They ceased at the death of Jesus Christ.

Q. Why?

A. Because of their insufficiency to procure salvation.

They had no virtue in sanctifying man; they did but

* St. Aug. lib. xix. contra Faust., ch. 11.

purify him exteriorly. They did indeed give promise of the Saviour, but they did not give salvation.*

Q. What sacraments did Jesus Christ substitute for them?

A. The sacraments of the new law.

Which are much more efficacious, more useful, more easy, and fewer in number.†

Q. How many sacraments are there?

A. There are seven.

Q. What are they?

A. Baptism, Confirmation, Penance, Eucharist, Extreme Unction, Holy Orders, and Matrimony.

Q. Why did Jesus Christ establish the seven sacraments?

A. To provide for the various spiritual wants of his Church.

Q. Why Baptism?

A. To give us a new birth in Jesus Christ.

Q. Why Confirmation?

A. To strengthen us in our faith.

Q. Why Penance?

A. To heal all the spiritual ailments of our soul.

Q. Why the Eucharist?

A. To increase, confirm, and preserve the spiritual life within us.

Q. Why Extreme Unction?

A. To sanctify the last moments of our life.

Q. Why Holy Orders?

A. To give pastors and ministers to the Church.

Q. Why Matrimony?

A. To provide children for the Church, so as to perpetuate her existence through all time.

Q. How do those sacraments produce such admirable effects?

A. By the virtue which Jesus Christ has attached to them.

Q. Whence comes that virtue?

A. From the merits of Jesus Christ.

What respect should we not have for those sacraments, which are so many means invented by the love of a God for communicating his merits to us, and with what thanksgiving should we not receive them!

* St. Aug. in Ps. 73.

† Ib.

Q. Are there no more than seven sacraments?

A. No, the Church recognizes no others.

Holy water, blessed bread, the ceremony of washing the feet on Maundy-Thursday, &c., are all holy things, but not sacraments.

ARTICLE IV.

ON THE CEREMONIES OF THE SACRAMENTS.

Q. Why does the Church make use of several ceremonies in the administration of the sacraments?

A. To make us sensible of their excellence and holiness, and to excite us to receive them with more devotion and respect.

Q. What is the first reason for which the Church makes use of ceremonies in the administration of the sacraments?

A. To make us sensible of their excellence and sanctity.

Q. In what consists the excellence of the sacraments?

A. In that their virtue surpasses that of all creatures.

To close hell, to open heaven, to vanquish the devils, and to purify souls: these are their virtues. There is no creature which has any virtue like unto them.

Q. In what consists the sanctity of the sacraments?

A. In that they are the instruments established by Jesus Christ to sanctify us.

Baptism and Penance give us the grace of justification, and the others augment that grace within us.

Q. What is the second reason why the Church makes use of ceremonies in administering the sacraments?

A. To excite us to receive them with more devotion and respect.

Although we are acquainted with the excellence and sanctity of the sacraments, yet if they were deprived of the ceremonies by which they are accompanied, they would strike us less and make less impression on our minds. These ceremonies elevate and enhance their excellence and sanctity, with regard to us who are susceptible of what strikes all the senses.

Q. What do these ceremonies signify ?

A. They signify three things :

1st. The dispositions with which we ought to receive the sacraments ; 2d, the effects which they produce in our souls ; 3d, the obligations which they impose upon us.

Q. What is the first thing which these ceremonies signify ?

A. The dispositions wherewith we ought to receive the sacraments.

For instance, the ornaments worn by the priest point out the virtues necessary for approaching the holy altar ; the amice, recollection and restraint in our looks ; the alb, innocence and purity ; the cincture, continence and chastity ; the maniple, patience ; the stole, the sweetness and lightness of the yoke of Christ ; the chasuble, the assemblage of all virtues ; and so on with the others.

Q. What is the second thing signified by these ceremonies ?

A. The effects which they produce in our souls.

For example, in Baptism, the exorcisms, which are accompanied by the breathing of the priest and several repetitions of the sign of the cross, shows that the demon is expelled by the breath of God and the merits of Christ's blood. The different unctions made on the baptized person, show that grace sweetens the yoke of Jesus Christ, and renders it light and lovely ; and so with all the others.

Q. What is the third thing signified by these ceremonies ?

A. The obligations which they impose upon us.

In Baptism, the white robe indicates the obligation incurred by every baptized person, of preserving the innocence just received ; the lighted taper placed in the hand, shows the obligation of preserving always a luminous faith, accompanied by the fire of charity. In Confirmation, the slap given by the bishop shows the obligation of bearing insult and injuries with patience.

CHAPTER VI.

OF BAPTISM.

Q. Which is the first of the sacraments?

A. Baptism.

Q. Why?

A. Because there can be none received before Baptism.

It is Baptism which gives us a right to the others, by introducing us into the Church. Whilst we are not there, we have no right to any; this is the gate whereby all must pass to arrive at the others.

Q. Which is not only the first, but the most necessary of the sacraments?

A. It is Baptism.

Q. Why?

A. Because without Baptism no one can be saved.

Amen, amen, I say to thee,* unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

We shall explain, hereafter, how Baptism may be supplied.

Q. What is Baptism?

A. It is a sacrament which regenerates us in Jesus Christ, by giving us the spiritual life of grace, and which makes us children of God and of the Church.

Q. What sacrament is it that regenerates us in Jesus Christ?

A. It is Baptism.

Q. What is meant by: regenerating in Jesus Christ?

A. That it gives us a new birth in Jesus Christ.

Happy birth, which brings us so many blessings, instead of the numerous evils attendant on our first birth!

Q. How does Baptism give us a new birth in Jesus Christ?

A. By giving us the spiritual life of grace.

We then pass from death to life, from the spiritual death of sin to the spiritual life of grace.

Q. What is that spiritual life of grace ?

A. It is a life of faith, hope, and charity.

We were previously without faith, without hope, without charity ; we receive in Baptism the habit of those three virtues, together with the other gifts of the Holy Ghost, and as soon as we are able to do so, we ought to produce acts thereof, and to live every day according to what faith teaches, what hope promises, and what charity dictates.

Q. Of whom does Baptism make us children ?

A. It makes us children of God and of the Church.

Q. What right do we receive from our quality of children of God ?

A. The right of calling God our Father, and styling ourselves his heirs.

What a sublime dignity do we thus acquire, and how rich the inheritance to which we are called !

Q. What right do we receive from our quality of children of the Church ?

A. We become entitled to all her spiritual goods, which are the sacraments, the word of God, the prayers and good works of the faithful.

Q. How is it that this grace gives us spiritual life ?

A. By uniting us with God who is the spiritual life of our soul, as the soul is the life of the body.

Q. With whom does grace unite us ?

A. It unites us with God, who is the life of our soul.

Q. How is God the life of our soul ?

A. As the soul is the life of the body.

Behold all that the soul does in the body for the life, the motions, and the natural actions : God does as much in our soul, for its life, its motions, and its supernatural actions.

He who could describe the beauty and the glory of a soul united with God, and participating in the beauty and in the glory of the Divinity itself, might also describe the hideousness and deformity of a soul separated from its God, and participating in the hideousness and deformity of the devil. The most loathsome and disfigured corpse is not so horrible to look upon.

Q. Does Baptism efface all sin ?

A. Yes ; in children it effaces original sin, and in adults,

besides original sin, it effaces all the actual sin which they may have committed before being baptized.

Q. What does Baptism efface in children?

A. It effaces original sin.

Q. Why does it only efface original sin?

A. Because it is the only sin of which they are guilty. Not having the use of reason, they can be guilty of no other.

Q. What does Baptism efface in adults?

A. It effaces, besides original sin, all the actual sin of which they may be guilty.

Q. What do you understand by adults?

A. I understand all those who have the use of reason.

Q. In what dispositions must adults be in order to receive the remission of all their sins in Baptism?

A. 1st. They must ask for Baptism and have the will to receive it;

2d. They must be instructed in the Catholic doctrine, which they must believe and publicly profess;

3d. They must be truly converted, and have a sincere regret for their past sins;

4th. They must begin to love God as the source of all justice;

5th. They must have a firm purpose of leading a new life and of faithfully observing the commandments of God.

Q. Are they obliged to confess?

A. No; for before Baptism no sacrament can be received.

Q. Does Baptism remit all the penalties due to sin?

A. With regard to actual sin, it remits all the temporal and eternal punishments.

Q. How many sorts of actual sins are there?

A. There are two sorts: mortal and venial.

Q. What punishment does venial sin deserve?

A. It deserves temporal punishment.

Q. What punishment does mortal sin deserve?

A. It deserves eternal punishment.

Q. Wherein, after Baptism, is mortal sin remitted, with the eternal punishment which is its due?

A. In the sacrament of Penance.

Q. Does there remain nothing more to suffer after that remission of sin, and its eternal punishment?

A. There usually remains a temporal punishment to be undergone either in this life or the next.

Q. Does there remain a similar punishment after Baptism?

A. No; none whatever.

Q. Why does there remain none?

A. Because Baptism remits all punishment, temporal and eternal.

Hence it is that on some there is a penance imposed, proportionate to the number and magnitude of their sins, and on others none of any kind.

Q. And why this different treatment?

A. It is because those who sin after Baptism are much more culpable than those who sin before it. The latter have sinned in ignorance, not having tasted of *the heavenly gift*, while the others have sinned knowingly, after having partaken of *the heavenly gift*; it is this that renders some more guilty than others, and gives rise to different treatment.*

Q. What punishment does it remit with regard to original sin?

A. It remits the eternal punishment, but does not do away with the consequences of that sin.

Q. What punishment does original sin deserve?

A. It deserves eternal punishment. Hence, any one who dies without Baptism shall undergo eternal pains.

How great should be our gratitude to God for having given us the grace of Baptism!

Q. What does Baptism with regard to those eternal pains which this sin deserves?

A. It remits them entirely.

Q. What is it that Baptism does not take away?

A. The consequences of sin.

Q. What are those consequences?

A. They are ignorance and concupiscence, the miseries of life, and the necessity of dying.

Q. What is ignorance?

A. It is the state in which we are born, knowing nothing, and learning only with toil and trouble.

Q. What is concupiscence?

A. It is the inclination to sin.

Q. What are the miseries of life?

A. All the pains and troubles to which each one is subjected.

Q. What is the necessity of dying?

A. It is the obligation under which all men are of losing their life.

Q. Why do those consequences of original sin remain after it is effaced?

A. To serve as an exercise for our virtue.

Ignorance, to make us laborious.

Concupiscence, to render us vigilant.

The miseries of life, to exercise our patience.

The necessity of dying, to make us humble, and to detach us from life and all the perishable things thereof.

Q. How is the sacrament of Baptism given?

A. By pouring natural water on the head of the person baptized, plunging him in the water, or sprinkling it on him, saying, at the same time, these words:

"I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What water is used for baptizing?

A. Natural water.

Q. What do you mean by natural water?

A. I mean just as God created it.

Thus, water from the sea, from a river or stream, from a well or fountain, rain, snow, or ice, is good for the purpose.

Q. How does the Church sanctify it?

A. She employs prayers, the sign of the cross, and sundry ceremonies, with holy oil and the sacred chrism.

No other water can be used for solemn Baptism; but in case of necessity, any natural water may be used.

Q. Can wine, brandy, or any other liquor, be used in case of necessity?

A. No, it could not; and if it were used, even in case of urgent necessity, the Baptism would be null.

Q. In how many ways can Baptism be given?

A. In three ways.

Q. What are they?

A. 1st. By pouring natural water on the head of the person baptized.

2d. By immersion.

3d. By sprinkling.

The water must be poured three different times in the form of a cross; so must the baptized person be immersed three times, or sprinkled three times, pronouncing the names of the three divine persons. It is true that this is only a ceremony which every public minister is bound exactly to observe, but of which the omission would not render the Baptism null.

Q. Which of those three methods is the most in use amongst us?

A. That of pouring the water on the person baptized.

The most common method in the early ages, and even during the first twelve centuries, even amongst us, was to plunge the person in the water, and this custom is still retained by the Greek Church.

The first is called baptism by infusion; the second, by immersion; and the third, by aspersion; the latter has been least used of all the three.

Q. On what part must the water be poured?

A. It must be poured on the head; because the head being the seat of all the senses, the whole person is accounted washed when the head is.

If it cannot be poured on the head, it must at least be poured on a considerable part; for if the water only touched the hand or the foot, the baptism would not be certain, and it would be necessary to re-baptize the person conditionally.

Q. Is it necessary that the water should touch the person?

A. Yes; it is absolutely necessary.

For if the water only touched the hair or the clothes, the person would not be baptized.

Q. In what quantity must the water be poured?

A. It must be poured in sufficient quantity to represent the burying and death of the old man in the waters. Hence, a few drops, such as one or two, would not suffice.

Q. What words must be pronounced while pouring the water?

A. These: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

And again for my catech. This 4th time - 11/9/62

Q. Who is to say these words?

A. The same person who baptizes.

It will not do for one to pour the water, and another to say the words; because the truth would be no longer there. For the same reason, no individual can baptize himself, even in case of necessity.

Q. At what time must the words be pronounced?

A. While the water is poured. They ought to accompany the act of baptizing, at least morally.

Q. Why are the names of the three divine persons distinctly pronounced?

A. To show that by Baptism we are consecrated to those three persons. A consecration which should be very dear and very precious to us, and which we should never falsify by afterwards devoting ourselves to the devil by sin.

Q. To what does Baptism bind us?

A. To believe in Jesus Christ, and to renounce Satan, his pomps, and his works.

Q. What is the first thing to which Baptism engages us?

A. To believe in Jesus Christ.

Q. What is it to believe Jesus Christ?

A. It is to believe that he is the Son of God made man.

Q. What more?

A. It is to believe all that he has taught.

Q. What is it to believe in Jesus Christ?

A. It is to place all our confidence in him, and to regard him as our sovereign good and our last end.

As he is one God with the Father and the Holy Ghost, we should likewise place all our trust in him, and regard him as our sovereign good and our last end.

Q. What is the second thing to which Baptism binds us?

A. It is to renounce Satan, his pomps, and his works.

Q. Who is Satan?

A. The devil.

Q. Why is he called Satan?

A. Because he makes continual war on us. Satan is a Hebrew word which means *enemy*, *calumniator*, or *apostate*. He attacks us incessantly, now by force, now by stratagem, in order to make us fall into his snares. It is for us, then,

to watch incessantly, and to fight courageously, faithfully corresponding with the graces given us.

Q. What is it to renounce Satan?

A. It is to declare solemnly that we abandon the devil's party altogether, in order to submit to the law of Christ.

Q. What is the devil's party?

A. All those who openly declare against God.

Q. Of whom is this party composed?

A. It is composed of all the wicked : pagans, infidels, Jews, heretics, and bad Christians.

Q. Who is the head of this party?

A. The devil. It is under his standard that all the wicked fight.

Q. Wherein do we solemnly declare that we renounce the devil's party?

A. In Baptism.

Q. Why do you say solemnly?

A. Because it is in the presence of God and the holy angels, and before God's sacred altar. This is when, being thrice interrogated by the priest at the baptismal font, we answer as often : " I renounce him."

Q. Why do you abandon the devil's party?

A. To subject ourselves to the law of Jesus Christ.

Q. What is the law of Jesus Christ?

A. It is the law of the Gospel.

Q. What is meant by submitting to the law of the Gospel?

A. To embrace it with all our heart, and to practise it faithfully.

Q. Is it only Satan that we renounce in baptism?

A. We also renounce his pomps and his works.

Q. What do you understand by the pomps of the devil?

A. The maxims and vanities of the world.

Q. What are the maxims of the world?

A. All those which are opposed to the Gospel.

" Blessed are the rich," says the world, " and they who have their consolation in this world."

Blessed are they who are filled.

Blessed are they who laugh.

Blessed are they of whom men speak well.

Thus speaks the world ; but Jesus Christ, in the Gospel, says, on the contrary :

Wo to you that are rich ;* for you have your consolation.

Wo to you that are filled ; for you shall hunger.

Wo to you that laugh now ; for you shall moan and weep.

Wo to you when men shall bless you ; for according to these things did their fathers to the false prophets.

The world also says that it is mean and pusillanimous to forgive injuries and to refrain from taking revenge, whilst Jesus Christ says the contrary.

If any man, says that divine Saviour, strike you on the right cheek, turn to him the other also.†

If any man will go to law with thee, and take away thy coat, let him have thy cloak also.

And further on: Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you.

Q. What are the vanities of the world ?

A. All that is opposed to simplicity, to humility, and to Christian modesty. Hence, all that ministers to luxury, pomp, ostentation, and vain glory, whether in words or actions, garments or ornaments, the table or any thing else, is to be considered vanity.

Q. Can a Christian give in to these vanities ?

A. No ; because he solemnly renounces them at his Baptism.

Q. What do you understand by the works of the devil ?

A. I understand all sorts of sin.

Sins of pride, avarice, lust, gluttony, envy, anger, and sloth. Those are the sins which produce all others, and they are, therefore, called capital sins.

Q. Is a Christian to commit none of these sins ?

A. No, for he has solemnly renounced them at his Baptism.

Q. Is Baptism necessary for salvation ?

A. Yes ; it is so necessary for the salvation of men, that even children cannot be saved without receiving it.

* St. Luke vi. 24.

† St. Matt. v. 39, 44.

Q. Can children who die without Baptism go to heaven?

A. No; they cannot. It is Jesus Christ himself who has said: Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*

Q. Are those mothers very criminal who are the cause of their children not receiving Baptism?

A. Yes, criminal in the highest degree.

Q. Why?

A. Because they are the cause of their children being lost.

They are guilty of a double murder, since they kill both the body and soul of their children. Theirs is a reserved case.

Q. Should the Baptism of infants be lightly postponed?

A. No; it should, on the contrary, be given as soon as possible.

Q. Why?

A. So as not to expose the children to die without Baptism.

Q. Can it be supplied?

A. Yes, it may; in children by martyrdom, and in adults either by martyrdom or an act of charity, with the desire of receiving it as soon as they possibly can.

Q. How can Baptism be supplied in children?

A. Only by martyrdom.

Q. How in adults?

A. Either by martyrdom or by an act of charity, with the desire of receiving it as soon as they can.

Children have but one way, which is martyrdom; and adults have two, martyrdom or an act of charity, together with the desire of receiving it as soon as possible.

This is the reason why it is said that there are three sorts of Baptism: the Baptism of blood, the Baptism of the Holy Ghost or of desire, and the Baptism of water, although in reality there is but one, which is that given with water, while pronouncing the words: In the name of the Father, &c.

Q. Does the Baptism of blood, and that called of the Holy Ghost or of desire, impart a character on the soul ?

A. No ; it is only the Baptism by water which does that.

Q. Have those two baptisms the same virtue as that of water ?

A. The Baptism of blood remits all sins and all punishments, temporal and eternal, and that of the Holy Ghost also remits all sin and its eternal punishment, but it is not certain that it remits all temporal punishment.

Q. How do you know this ?

A. I know it by the custom which I see in the Church of hoping for the salvation of catechumens who die before receiving Baptism, and yet praying for their souls.

We do not pray for those whom we know to have no pains to undergo.

It is not, therefore, certain, as it is with regard to the martyrs who had not received Baptism, and for whom the Church has never prayed.

Q. Can this sacrament be repeated ?

A. No, because it imprints a character on the soul.

SECTION I.

ON GODFATHERS AND GODMOTHERS.

Q. What is the office of godfathers and godmothers ?

A. 1st. To present the child for Baptism.

2d. To choose for it the name of some saint.

3d. To answer for it to God and to the Church.

Q. What is their obligation ?

A. 1st. To procure for the child whom they present for Baptism a good and virtuous nurse, in case of the mother's death.

2d. To watch over its spiritual and temporal welfare.

3d. To see that it be not neglected by those who have it in charge.

4th. To keep the child in mind of his baptismal vows.

5th. To take care that he is faithful to them.

6th. To see that he be properly instructed.

These last three things suppose the child to have attained

the age of reason. They are also to see that he be presented for confirmation when the proper time comes.

Q. What are the qualifications necessary for sponsors?

A. 1st. They must be good Catholics.

Hence, neither infidels, heretics, nor excommunicated persons, should be admitted to act as sponsors.

It is for this reason that the question is first put to them, Will you live and die in the faith of the Holy Catholic, Apostolic, and Roman Church? To which they answer: Yes, by the grace of God.

2d. To be edifying in their conduct.

Hence, persons who are noted for their scandalous lives cannot be received.

3d. It is well to know all that is necessary to salvation, so as to be able to instruct those for whom they answer. This is the reason why they are made to repeat the Creed and the Lord's Prayer. They should even be examined on the catechism, when there is reason to doubt their knowledge.

Q. What alliance do godfathers and godmothers contract?

A. They contract an alliance which is called spiritual affinity, and that alliance is an annulling hindrance to marriage.

Q. With whom do the sponsors contract this alliance?

A. With the child, and also with its father and mother.

Hence it is that the godfather cannot marry his goddaughter, nor the mother of his goddaughter; and the godmother cannot marry her godson, nor the father of her godson. There is also an alliance between him who baptizes and him who is baptized, and also with the father and mother of the latter; so that if a layman baptizes a girl in a case of necessity, he cannot marry that girl or her mother. A father or mother cannot baptize their own children, because of that affinity, except it be in a case of necessity.

The sponsors contract no affinity between themselves.

It is well to record in each family the day on which each child is baptized, so as to be able to keep it in their minds.

SECTION II.

OF THE CEREMONIES OF BAPTISM.

Q. What do the ceremonies of Baptism contain ?

A. They contain instructions the most important.

Q. Should Christians seek to understand them ?

A. Yes ; it is their duty to do so.

Q. Why ?

A. In order to know more particularly the effects and the obligations of their Baptism.

Q. What are those ceremonies ?

A. There are some which precede Baptism, others which accompany it, and others which follow it.

1. *Of the Ceremonies which precede Baptism.*

Q. What water is used in solemn Baptism ?

A. Water sanctified by the prayer and by the ceremonies of the Church.

That blessing takes place twice in the year, on Easter Saturday and on the eve of Pentecost.

Q. Can any other water be used for solemn Baptism ?

A. No ; because that would be disobeying the Church, which commands that only water so blessed should be used on those occasions.

Q. By whom is solemn Baptism administered ?

A. By bishops and priests ; and, by commission, by deacons.

In former times, more commonly by bishops, who immediately confirmed the newly-baptized ; but, at present, more generally by priests.

Q. What is the first of the ceremonies which precede Baptism ?

A. It is to make the child remain at the door of the church.

Q. What does that signify ?

A. 1st. That the child is excluded from heaven, because of original sin.

2d. That in that state it is not worthy to enter the Church.

Q. What is the second ceremony?

A. It is to bestow on the child the name of some saint.

Q. Why is that done?

A. 1st. To give it a protector in the court of heaven.

2d. To give it a model for the life it should lead.

God gives it, moreover, one of his angels for a guide, and that from the moment of its birth.

Q. What is the third ceremony?

A. To breathe three times on the child's face.

Q. Why is that done?

A. 1st. To show how easily the devil is put to flight by the power of God.

2d. To indicate that the Holy Ghost, by his interior breath, is about to re-animate the soul of that child, dead in sin; as God formerly animated the body of the first man by breathing on him.

Q. Why does the priest breathe three times?

A. To show that this power is common to the three divine persons.

Q. What is the fourth ceremony?

A. It is to make the sign of the cross on the forehead and bosom of the child.

Q. Why is the sign of the cross repeated several times during the Baptism?

A. It is to stamp the baptized person with the seal of Jesus Christ.

Q. Why is it made on the forehead and bosom?

A. To signify that all the thoughts and all the affections ought to be for the cross of Christ.

Q. Why is it made on those prominent parts?

A. To the end that the baptized person may glory in appearing before the eyes of the world in the livery of Jesus Christ.

Q. What does the priest afterwards do?

A. He recites three prayers over the child, with his hand extended over it.

Q. What does he ask of God in those prayers?

A. He asks him to conduct that child to holy baptism, and to fill his soul with the Christian virtues.

Q. Why does he still hold his hand extended over the child?

A. To denote that the child is to be always under the protection of the Church, who has then taken possession of it.

Q. What is the fifth ceremony?

A. It is to put a little blessed salt into the mouth of the child.

Q. Of what is the salt the symbol?

A. It is the symbol of wisdom.

Q. What does the salt denote?

A. 1st. The relish which the baptized person should have for the Christian doctrine and all the things of God.

2d. The care wherewith the baptized person ought to season all his words and actions with the salt of wisdom, to the end that they may be agreeable to God.

Q. From what does salt preserve?

A. It preserves from corruption.

Q. What admonition is that for the person baptized?

A. That he may preserve himself from the contagion of the world.

Q. What does the priest then do?

A. He again recites two prayers.

Q. Why?

A. To solicit once more the protection of God for the child.

Q. What is the sixth ceremony?

A. To make exorcisms on the child.

Q. Why are those exorcisms made?

A. To adjure the devil and command him, in God's name, to depart from the child, and give up possession of him.

Q. How does the priest address the devil?

A. He addresses him with contempt, calling him an unclean, accursed, and damned spirit.

He reminds him at the same time of the sentence of condemnation which God pronounced against him, and commands him to render homage to the true and living God, to Jesus Christ his Son, and to the Holy Ghost, by departing from that child, whom God has called to the grace of Baptism, and forbids him ever to dare to violate the sign of the holy cross which he has placed on its forehead.

Q. Why is the priest uncovered during the prayers, and covered during the exorcisms?

A. 1st. He is uncovered during the prayers, because he speaks to God, to whom he addresses his humble prayers for the child.

2d. He is covered during the exorcisms, because he speaks to the devil, whom he commands with authority on the part of God.

Q. Why a second exorcism?

A. To make more clearly manifest the obstinacy of the devil, who would not yield, unless he were forced to do so by the authority of God.

Q. Why is it that, during that second exorcism, the priest and the sponsors have each their hand extended over the child?

A. 1st. To overshadow him, as it were, by the powerful protection of God and the Church.

2d. To represent the virtue of the Holy Ghost, who is about to descend on that child and take up his abode in its soul.

Q. What is the seventh ceremony?

A. It is to touch with a little saliva the ears and nostrils of the child, in the form of a cross.

The priest says at the same time, *Ephpheta in odorem suavitatis*; that is to say, Be open to the odour of sweetness, which are the words used by Jesus Christ to heal a deaf and dumb man, placing his finger in his ears and touching his tongue with spittle.*

Q. Why this ceremony?

A. 1st. To open the ears of his heart to Christian truth.

2d. To loosen his tongue, to the end that it may freely confess Jesus Christ.

Q. What does the priest say to the devil at the same time?

A. He says to him: And thou, devil, go out quickly from this child and take flight, knowing that thy judgment is near. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q. What does he then say to the child, touching it at the same time?

A. Enter into the temple of God, that you may have eternal life. Amen.

* St. Mark vii. 32.

2. *Of the Ceremonies which accompany Baptism.*

Q. What is the first of the ceremonies which accompany Baptism?

A. It is the repetition of the Creed and the Lord's Prayer.

Q. Why is it the sponsors who repeat it?

A. 1st. To answer for the child who cannot repeat them.

2d. It is also to make sure of the faith of the sponsors.

Q. Why are they made to repeat them as soon as the child has entered the Church?

A. To show that we enter the Church only through faith, and persevere in it only through prayer.

Q. Why do they repeat them standing?

A. To show that we must be ready to defend our faith, even to the shedding of our blood.

Q. Why is that same posture kept while repeating the Lord's Prayer?

A. To show that the mind and heart are raised towards the things for which we ask.

Q. Why is the Creed repeated before the Lord's Prayer?

A. It is that we can ask nothing of God if we do not first believe.

This order is also observed in the Mass; but when we do believe, it is no matter how we commence. If we usually commence our prayers with the Pater, it is because it is the first and most excellent of all prayers.

Q. What is the second ceremony?

A. It is presenting the child for Baptism.

Q. By whom is it presented?

A. By its godfather and godmother.

Q. Why?

A. Because it is neither fit nor able to present itself. It is not able, because in its childish state it can neither will nor speak.

It is not fit, because it is in the state of sin. The sponsors, therefore, present it in the name of the whole Church.

Q. To what do the sponsors thereby bind themselves?

A. They answer for the child, and become its securities to God and the Church.

Q. For what do they answer to God and the Church?

A. That the child will be faithful to all the promises which it is about to make.

This is a serious and also a solemn obligation for godfathers and godmothers, since they take it upon themselves in the presence of God and his holy angels, and before the holy altar, and if they are not faithful to it, they shall have a great account to render at the tribunal of Jesus Christ.

Q. What is the third ceremony?

A. To demand of the child if he renounces Satan, his pomps, and his works.

Q. What answer does the child make through his godfather and godmother?

A. He answers aloud that he renounces him.

Interrogated three times, he answers as often.

Q. What does he solemnly declare through these three renouncements?

A. 1st. He declares that he will never have union or fellowship with the devil.

2d. That he abhors and detests all his works, which are all sorts of sin.

3d. That he detests all his pomps, which are the luxury, the display, and the vanities of this world.

It is scarcely possible, therefore, to understand the misfortune of a Christian who denies that renunciation, and shamelessly plunges into all that he had thus renounced; by that means he becomes a traitor towards God, because of the degrading preference he gives to the devil.

Q. What is the fourth ceremony?

A. It is to make an unction with the holy oil on the bosom, and between the shoulders of the child, in the form of a cross.

Q. Why this unction on the bosom?

A. It is to indicate that grace, represented by that oil, will render the yoke of Jesus sweet.

Q. Why between the shoulders?

A. To show that this same grace will render the burden of Jesus Christ light.

Q. Why does the priest, after that, change his stole?

A. To announce the change which is to take place in the child.

It is going to pass from the state of sin to that of grace, and as the purple color denoted the mourning and melan-

choly of that former state, so does the white color denote the joy of the latter state—a joy which pervades the whole Church and reaches even to heaven, since it is a cause of joy to the angels themselves.

Q. What does the priest afterwards ask the child?

A. He asks it, in an abridged form, if it believes all the truths contained in the Creed, and if it will be baptized?

Q. Why does he ask that question before it is baptized?

A. To assure himself of its strength and of its will;

Because none can be baptized unless those who demand it, and who promise to believe all that is of faith, as God will only receive into his service faithful and well-disposed persons.

Q. What does the priest do, after they have answered: I believe?

A. He baptizes the child, pouring water three times upon it, in the form of a cross, and pronouncing the words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What happens at that moment?

A. 1st. Heaven is opened, and hell closed for that child;

2d. Sin and all its stains are effaced;

3d. The Holy Ghost descends on that soul, together with all his gifts.

4th. God declares that from his being a child of wrath, he has now become his beloved child;

5th. From being the enemy of Jesus Christ, he becomes one of his members;

6th. He is incorporated into the same body with Jesus Christ and all the faithful.

Q. Is that child, then, regenerated in the waters of Baptism?

A. Yes, he acquires a new being, a new life, and new inclinations.

Being, life, and inclinations altogether divine.

Q. To what state does he pass?

A. He passes, 1st, from the death of sin to the life of grace;

2d. From the deformity of the devil to the beauty of angels;

3d. From a state of eternal reprobation, to a state of eternal salvation.

Q. Is this all?

A. No; 1st, he becomes the temple of the Holy Trinity, the heir of God, and the co-heir of Jesus Christ;

2d. He acquires the right of participating in all the treasures of the faithful; viz., the sacraments, the word of God, the prayers and good works of the faithful.

Q. Should he ever fall into sin after receiving so many favors?

A. No; at least not into mortal sin; for a single mortal sin throws us again into disgrace with God, and deprives us of all those precious advantages.

Q. Why did you say: at least not into mortal sin?

A. Because even the most righteous persons fall into those sins which are called venial. It is true that we cannot, in this life, avoid all sin, but we should never commit any sin, be it ever so trivial, with a deliberate purpose.

Q. Why has God left us this weakness after Baptism?

A. To keep us in continual vigilance and humility.

3. *Of the Ceremonies which follow Baptism.*

Q. What is the first of the ceremonies which follow Baptism?

A. The unction which the priest makes with holy chrism on the top of the child's head.

Q. What does that unction signify?

A. It signifies that the baptized person participates in the spiritual unction from which is derived the name of Christ and Christian.

Q. In what capacity did Jesus Christ receive this unction?

A. In that of king, of priest, and of prophet.

Q. The baptized person, then, in receiving the unction of the holy chrism, participates in those three qualities of Jesus Christ?

A. Yes; he participates in his royalty, in his priesthood, and in his quality of prophet.

In his royalty, because grace gives him dominion over his passions and his inordinate inclinations.

In his priesthood, because grace enables him to offer to God, every day, sacrifices the most acceptable, viz., holy thoughts, holy desires, and holy actions.

In his quality of prophet, because being filled with the Holy Ghost, he perceives, by his light, the nothingness of

earthly things, with the greatness and solidity of the eternal treasures.

Q. Of what is the holy chrism composed?

A. It is composed of balsam and oil of olives.

Q. What does the oil denote by its virtue of penetrating and diffusing itself?

A. It denotes that grace in the same way penetrates and fills our soul.

Q. What does it denote by its virtue of lighting, nourishing, and strengthening?

A. It denotes that grace in like manner enlightens our soul, nourishes and strengthens it in its troubles.

Q. What does balsam indicate by its odor?

A. It denotes that the life of the baptized person should diffuse every where the good odor of Jesus Christ.

Q. What is the second ceremony?

A. To lay the chrism-cloth on the head of the child.

Q. What does the chrism-cloth replace?

A. It replaces the white robe wherewith baptized persons were clothed on going forth from the waters of Baptism.

They wore that white robe for seven days, that is to say, during Easter-week or the week of Pentecost.

Q. What does that white robe signify?

A. 1st. Deliverance from the slavery of the devil, and the liberty of the children of God, given to the newly baptized;

Because, formerly, slaves to whom freedom was given, were clothed in white;

2d. That the baptized person is freed from the soiled garment of sin, and clothed with the whiteness of innocence;

3d. That he has been washed and whitened in the blood of the Lamb;

4th. That he has been clothed with the wedding-garment, which entitles him to assist at the banquet of the Lamb;

5th. That he has been clothed with Jesus Christ himself, and that he is henceforward to be viewed as a representative of Jesus Christ.

Q. What is the third ceremony?

A. It is to place in his hand a lighted taper.

Q. What does that lighted taper signify?

A. 1st. The three divine virtues which are infused into the soul of the person baptized: faith by its light, hope by its flame, and charity by its warmth;

2d. That the baptized person should consume solely for God;

3d. It denotes the lighted lamp wherewith we are to go, at the hour of death, to meet the Bridegroom, as did the wise virgins in the Gospel;

4th. The joy arising from the victory obtained over the devil. It is for this reason that, in some churches, the bells are rung.

Q. Why does the priest place the lighted taper in the child's hand?

A. To show that it is not enough to have interiorly the virtues which it signifies, but that they must also be manifested exteriorly by works.

Q. How are all these ceremonies concluded?

A. By the repetition of the Gospel of St. John, the blessing of the priest, and the registry of the child's name in the parish-book.

Q. Why the repetition of that Gospel and the blessing of the priest, since the child is already full of grace?

A. It is to beg of God that he may ever preserve that grace in his soul, and to draw down that divine assistance by virtue of the words of the Eternal Word and the blessing of the priest.

Q. Is there any instruction in the registry of the child's name?

A. Yes; 1st, it denotes that the child is enrolled in the militia of Jesus Christ to fight under his standard;

2d. That his name is inscribed in heaven in the book of life if he faithfully preserves his baptismal grace.

Q. Why has the Church decreed that we ourselves should keep a record of the day of our Baptism?

A. 1st. In order that we may never forget that day of grace and of benediction;

2d. To enable us to make a solemn commemoration of it every year.

CHAPTER VII.

OF CONFIRMATION.

Q. What is Confirmation?

A. It is a sacrament which gives us the Holy Ghost with the abundance of his graces, to make us perfect Christians, and give us strength to profess the faith of Christ, even at the peril of our life.

Q. What does the sacrament of Confirmation give us?

A. It gives us the Holy Ghost with the abundance of his graces.

Q. What is the Holy Ghost?

A. The third person of the blessed Trinity.

The Holy Ghost proceeds from the Father and the Son, and is the same God with them.

We may, therefore, imagine the greatness of that gift, since it is God himself that we receive.

Q. Does the Holy Ghost, then, come to dwell in us?

A. Yes, he comes in person.*

Q. When was the Holy Ghost first given to us?

A. In Baptism.

It was then that we became the temples of the Holy Ghost, because it was then that He took up his abode within us.

Q. When is the Holy Ghost given to us a second time?

A. In Confirmation.

Q. Why do we receive him a second time?

A. To the end that we may be enriched with the abundance of his graces.

Q. What do you mean by the abundance of his graces?

A. I mean his seven gifts.

Q. What are they?

A. The spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness, and the spirit of the fear of the Lord.†

Q. What is the spirit of wisdom?

A. It is a gift which makes us relish the things of God :

* St. John xiv. 16. St. Th. 1 p. 9. 143, art. 3.

† Isaias xi. 2, 3.

prayer, meditation, the Word of God, whether read or heard, the sacraments, and all manner of good works.

Q. What is the spirit of understanding?

A. It is a gift which opens our mind so as to understand the truths of religion. This gift enables us to see therein beauties which captivate the mind and inflame the heart.

Q. What is the spirit of counsel?

A. It is a gift which makes us take sure means to reach heaven. It is the Holy Ghost himself who is our adviser, and who enlightens us at every step, so that we may walk straight to God, without turning to one side or the other.

Q. What is the spirit of fortitude?

A. It is a gift which enables us to surmount courageously all the obstacles which oppose themselves to our salvation, whether they come from the world, the devil, or ourselves.

Q. What is the spirit of knowledge?

A. It is a gift which renders us enlightened in the ways of God. Having it, we perceive the greatness of God, the dignity and holiness of religion, and the inestimable value of heaven.

Q. What is the spirit of godliness, or piety?

A. It is a gift which renders the service of God sweet and agreeable to us. With it, we not only walk faithfully in the practice of the commandments, but we run, and as it were, fly in that holy way.

Q. What is the fear of the Lord?

A. It is a gift which inspires us with a respect for God, mingled with love, which makes us fear above all things to offend him; and that in the smallest things as well as in the greatest.

Q. Why is the Holy Ghost given to us in Confirmation, with the abundance of his graces?

A. In order to make us perfect Christians, and to enable us to confess the faith of Christ even at the peril of our life.

Q. What do we become by Baptism?

A. We become Christians.

Q. What do we become by Confirmation?

A. We become perfect Christians.

Q. What difference is there between a Christian and a perfect Christian?

A. The same difference that there is between a child and a grown man. Both are men; but the one is weak and timid, the other strong and courageous. In like manner the baptized and confirmed persons are both Christians; but one is still weak and timid, and the other strong and courageous.

This difference is seen in the apostles. Before the descent of the Holy Ghost, wherein they received the abundance of his graces, they were weak and fearful; and after the descent of the Holy Ghost they were strong and courageous.*

What should not a Christian, then, do in order to receive Confirmation, and to receive it worthily!

Q. What strength does Confirmation give us?

A. It gives us strength to confess the faith of Jesus Christ, even at the peril of our life.

Q. What is it to confess the faith of Jesus Christ?

A. To declare on all occasions for what it teaches us. To that end we must, on every occasion, take the part of truth, of justice, of charity, and of modesty, especially when they are outraged in our presence.

Neither must we ever be ashamed to practice virtue and to do good, and to raise ourselves above human respect, and above the scoffing and raillery of the world.

Q. What is it to confess the faith of Christ, even at the peril of our life?

A. It is to be ready to shed our blood rather than renounce it.

This is what the holy martyrs did with so much courage. It is for us to consider whether we would have the same courage under the same circumstances.

EXAMPLE.

The martyrdom of St. Stephen.—*Acts vii.*

Q. How is this sacrament given?

A. By the imposition of the bishop's hands, and the unction which he makes with the chrism on the forehead of the

* Acts ii.

person confirmed, pronouncing at the same time, certain words which express the effect of this sacrament.

Q. By whom is this sacrament administered?

A. By the bishop.

Q. Where is that seen?

A. In the conduct of the apostles.

Q. What did the apostles do on having learned that St. Philip had converted and baptized many of the Samaritans?

A. They sent St. Peter and St. John to confirm them.

It is this conduct which the Church has ever since followed, and which has served for a rule in all ages.

Q. Why is it bishops rather than priests who administer this sacrament?

A. Because it is more proper that those who have the perfection of the priesthood, should give the perfection of Christianity.

Q. How do the bishops give this sacrament?

A. 1st. They lay their hands on the head of the person confirmed and invoke the Holy Ghost;

2d. They make an unction on the forehead with the holy chrism.

Q. What words do they pronounce at the same time?

A. They pronounce words which express the effect of the sacrament: *Descendat septiformis Spiritus, &c.*, laying their hands on the person's head.

Signo te signo crucis, et confirmo te chrismati salutis, nomine Patris, &c., making the unction.

Q. What is the effect of this sacrament?

A. 1st. To render us perfect Christians;

2d. To make us confess the faith of Christ, even at the peril of our life.

It is the Holy Ghost, with the abundance of his graces, who produces in us these two effects.

Q. Of what is the holy chrism composed?

A. Of oil of olives and balsam.

Q. What does the oil signify?

A. It signifies the effusion, the abundance, and the sweetness of the graces of the Holy Ghost;

And that by its virtue of spreading, or diffusing itself, and of lighting, nourishing, and softening. Grace does all

these things in the soul of the person confirmed ; it fills and penetrates, enlightens and nourishes it, and softens its pains.

Q. What does the balsam signify ?

A. 1st. That the graces of the Holy Ghost have the virtue of preserving from the corruption of sin.

2d. That the graces of the Holy Ghost shed an admirable odor, by the practice of the virtues which they inspire ;

And like balm, which has the property of preserving from corruption, and sheds an agreeable odor.

On that account, it is necessary to preserve those graces and faithfully to correspond with them.

Q. Why does the bishop make the unction on the forehead in the form of a cross ?

A. To denote that the cross should be the principal ornament of a Christian.

Being an ornament, it must, therefore, be regarded as an honor, and not as a disgrace.

Q. Why does the bishop afterwards give the person confirmed a slap on the cheek ?

A. To make him understand that he must be patient in suffering.

Q. What does he say at the same time ?

A. He says : Peace be with you.

Q. Why those words ?

A. To let us know that a Christian ought always to suffer in peace.

Q. Why is there a band put on ?

A. Through respect for the holy chrism. And also in order that children may remember their having received this sacrament, so that they may not receive it again ; which they cannot do.

The godfather who presents to the bishop the person to be confirmed, is he who answers to the bishop for his instruction and behavior.

Q. Is this sacrament absolutely necessary for salvation ?

A. No ; but those who neglect it are guilty of sin, and deprive themselves of the plenitude of grace which it communicates.

Q. Of what do those render themselves guilty who neglect this sacrament ?

A. They render themselves guilty of sin. And that sin

is more or less great, according as the neglect is more or less.

Q. Of what do they deprive themselves?

A. Of the plenitude of grace which this sacrament communicates. And being deprived of that plenitude of grace, they often yield to temptation on occasions when they might have resisted.

Q. When is it particularly necessary to receive this sacrament?

A. When one is persecuted for the faith, or tempted against the faith.

Q. Why is it most needful on those occasions?

A. In order that it may give strength to support those temptations or persecutions.

Q. In what dispositions must it be received?

A. It is necessary to be instructed in the principal mysteries of the faith, to renew the profession of them, and to have the conscience purged of all mortal sin.

Q. What is the first disposition?

A. It is to be instructed in the principal mysteries.

The principal mysteries are those of the Trinity, the Incarnation, and the Redemption.

Q. What is the second?

A. To renew the profession of faith.

The first and most ancient is the Creed.

Q. What is the third?

A. To have the conscience purged of all mortal sin.

Q. What is necessary to be done for that end?

A. To make a good confession.

Q. What harm would it be if one received this sacrament in a state of mortal sin?

A. It would be committing a sacrilege, because it would be a profanation of the sacrament.

Q. Can this sacrament be repeated?

A. No; because it imprints a character.

Q. What are the fruits of the Holy Ghost?

A. They are twelve: charity, joy, peace, patience, forbearance, goodness, benignity, meekness, faith, modesty, continence, and chastity.*

1st. Charity unites us to God by love.

2d. Joy fills us with a holy consolation.

3d. Peace produces in us tranquillity of soul.

4th. Patience enables us to bear without murmuring whatever might disturb that inward peace.

5th. Forbearance prevents us from being disturbed by any delay.

6th. Goodness renders us beneficent to all.

7th. Benignity leads us to relieve the necessities of our neighbor.

8th. Meekness makes us bear patiently with the failings of others.

9th. Faith makes us believe with certainty, on the word of God, that which we do not see.

10th. Modesty regulates our whole exterior, so as to scandalize no one.

11th and 12th. Continnence and chastity preserve our bodies in that holiness which becomes the temples of the Holy Ghost.

Q. Why are those virtues called the fruits of the Holy Ghost?

A. Because they are the graces of the Holy Ghost, who causes them to spring up in our hearts.

Q. What is necessary to be done in order to make them grow?

A. It is necessary to cultivate them with all possible care.

Q. How?

A. 1st. By prayer and meditation.

These are the means which draw down the dew of heaven on those sacred plants.

2d. By ceaseless vigilance.

In order to avert all that might destroy them, or impede their growth.

3d. By the continual exercise of every virtue.

Without this exercise, those virtues would neither grow nor long subsist in our souls.

To renew every year the memory of our Confirmation, and make the anniversary of it.

CHAPTER VIII.

OF THE EUCHARIST.

ARTICLE I.

OF THE EUCHARIST.

Q. Which is the most august of the sacraments ?

A. The Eucharist.

Q. Why ?

A. Because it contains Jesus Christ, the author of the sacraments, and the source of all holiness.

Q. What is the meaning of the word Eucharist ?

A. It means thanksgiving.

Q. Why is this sacrament called the Eucharist ?

A. 1st. Because Jesus Christ, in instituting it, gave thanks to God his Father.

2d. Because we ought not to receive it without giving thanks to God.

3d. Because it is an excellent means of thanking God for all his benefits. In it we offer to God his own Son in thanksgiving for all the blessings we have received from him. There can be no gratitude so agreeable to God.

Q. Has this sacrament no other name ?

A. Yes ; it has several others.

Q. What are they ?

A. These are the principal : it is called the Holy Sacrament, the Adorable Sacrament, the Sacrament of the Altar, and the Holy Viaticum.

Q. Why is it called, by excellence, the Holy Sacrament ?

A. Because it surpasses all others in sanctity.

It contains the Author of grace, whilst the others are only signs thereof, having, indeed, the virtue of giving grace, but still signs for the moment they are given ; this, on the contrary, is always a sacrament so long as the species subsist.

Q. Why is it called the Adorable Sacrament ?

A. Because it contains Jesus Christ, who is worthy of all adoration.

Jesus Christ, being God, is adorable wherever he is.

Q. Why is it called the Sacrament of the Altar?

A. Because it is consecrated and offered on the altar, and can neither be consecrated nor offered elsewhere.

Q. What else is this sacrament called?

A. It is called the Holy Viaticum.

Q. What is the Holy Viaticum?

A. The communion given to the dying. It is, as it were, their provision for the great journey of eternity.

HISTORY.

Of the institution of the Eucharist.—*St. Matt. xxvi.*

Q. With whom did Our Lord make the pasch, on the eve of his death?

A. With his apostles.

Q. What was the pasch?

A. It was a solemn repast made by the Jews every year, in memory of their deliverance from Egypt.*

This repast was made on the fourteenth day of the month of March, at nightfall.

Q. What did they eat in that pasch?

A. They ate in every family a roasted lamb. This lamb was to be male, of a year old, without spot or blemish; its bones were not to be broken, and the door of every house was to be marked with its blood.

They were to eat it standing, a staff in their hand, their loins girt, and to eat it with unleavened bread and wild lettuce.

This repast had been regularly observed for nearly five hundred years, by the order of God.

Q. What was it called?

A. It was called the pasch. Which is a Hebrew word, meaning *passage*.

Q. Why was it so called?

A. 1st. Because of the passage of the destroying angel, who killed at midnight all the first-born of Egypt, without touching those of the Israelites.

* Exod. xii. 6.

2d. Because of the passage of the Israelites from Egypt to the promised land.

Q. Of what was this lamb the figure?

A. It was the figure of Jesus Christ immolated on the cross.

The ceremonies of the paschal lamb were also the figure of the dispositions which must be brought to the holy communion.

Q. What did Our Lord do in that repast which is called the pasch?

A. 1st. He arose from table, and washed the feet of his apostles.

Which shows the purity and humility wherewith we ought to approach this sacrament.

Q. How did he institute this sacrament?

A. 2d. He took bread and changed it into his body.

3d. He took wine and changed it into his blood.

He raised his eyes to heaven, and gave thanks to his Father.

He blessed bread and broke it.

In the same way he blessed the wine.

Q. There was, then, only the body under the species of bread, and only the blood under the species of wine?

A. Jesus Christ was wholly and entirely under each species.

Q. To whom did Our Lord give his body and blood?

A. He gave them to his apostles, saying: Take ye and eat, this is my body, which is given for you. This is my blood, the blood of the New Testament, which shall be shed for many unto the remission of sins. Drink ye all.

He added: Amen, I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God.

Q. What power did he give them at the same time

A. He gave them power to change the bread into his body, and the wine into his blood.

Q. By what words?

A. By these words: Do this for a commemoration of me.*

* St. Luke xxii. 19. Conc. Trid. Sess. 22, ch. 1.

It is as though he said to them: Do all that I have just done. Consecrate my body and my blood; offer them in sacrifice, nourish yourselves with them, and distribute them to the faithful, always in memory of my passion.

Q. To whom has this power passed?

A. It has passed to all priests.

Q. What is the Eucharist?

A. It is a sacrament which contains really and indeed the body, blood, soul, and divinity of Our Lord Jesus Christ under the appearances of bread and wine.

Q. What does the Eucharist contain?

A. It contains the body and blood, soul and divinity of Our Lord Jesus Christ.

Q. How does it contain them?

A. It contains them really and indeed.

Q. What is meant by really and indeed?

A. That it is the true body and the true blood of Jesus Christ, with his soul and his divinity.

Jesus Christ is, then, wholly contained in the Eucharist, just the same who was born of the Blessed Virgin, conversed with men, died on the cross, rose again from the dead, ascended into heaven, sits at the right hand of God, and is to come to judge the living and the dead.

Q. If Jesus Christ is really present in the Eucharist, is he then no longer in heaven?

A. He is at the same time in heaven and in every consecrated host.

Q. Is he, then, in an infinity of places at the same time?

A. Yes; that is an article of faith.

You are to understand that it is as man he is so, for as God he is every where.

Q. How can that be?

A. By the almighty power of the words of Jesus Christ.

Q. Under what is Jesus Christ contained in the Eucharist?

A. Under the species of bread and wine.

Q. Is it the body of Jesus Christ that is seen at the elevation of the host?

A. No; it is the species of bread.

Q. Is it the blood of Jesus Christ that is seen in the chalice, after the consecration?

A. No; it is the species of wine.

Q. Why is it not the body and blood of Jesus Christ that are seen ?

A. Because both are hidden under the appearances of bread and wine.

Q. Do we receive those species when we communicate ?

A. Yes ; we receive them, although we receive neither bread nor wine.

Q. What do we receive when we communicate ?

A. We receive the body and blood, soul and divinity of Our Lord Jesus Christ, under the appearance of bread and wine.

Q. What do you mean by the species ?

A. I mean that which is apparent to our senses, as color, figure, and taste.

Q. What do you mean by the senses ?

A. I mean the eyes, hands, tongue, &c.

Q. What do you mean by the color ?

A. I mean the whiteness of the bread, and the redness of the wine.

Q. What do you mean by the figure ?

A. I mean the roundness of the bread, and that of the wine in the chalice.

Q. What do you mean by the taste ?

A. I mean the flavor of the bread and that of the wine. There is also the smell of both.

Q. Is the bread or wine no longer there ?

A. No ; the substance of the bread is changed into that of the body of Jesus Christ, and the substance of the wine into that of his blood.

Q. What bread is used for consecration ?

A. Wheaten bread. It must be made with natural water, and not with any other liquor.

Q. Must this bread be leavened or unleavened ?

A. In that particular, each is to follow the custom of their own Church.

In the Greek Church they made use of leavened bread, and in the Latin Church of azyme or unleavened bread.

Q. What wine is used for consecration ?

A. Wine squeezed from the fruit of the vine. With this there is a little water mingled.

Q. What is there on the altar before the consecration?

A. There is bread and wine.

Q. What is there after the consecration?

A. There is the body and blood of Jesus Christ.

Q. Into what is the substance of the bread changed?

A. Into the substance of the body of Jesus Christ.

Q. Into what is the substance of the wine changed?

A. Into the substance of the blood of Jesus Christ.

Q. Is there, then, only the body under the species of bread, and only the blood under the species of wine?

A. No; according to the force of the words.

Q. Why do you say: according to the force of the words?

A. Because, by a necessary consequence, all the rest is in it.

Q. Explain what you mean by this necessary consequence?

A. 1st. I mean, that the body of Jesus Christ being living, animated, and divine, cannot be without his blood, without his soul, without his divinity.

2d. I mean, that the blood of Jesus Christ being living, animated, and divine, cannot be without the body, without the soul, without the divinity.

Q. Are the Father and the Holy Ghost with Jesus Christ in the holy Eucharist?

A. They are there by a necessary consequence.

Q. Explain once more what you mean by this necessary consequence.

A. I mean, that those three persons being but one and the same God, they cannot be one without the other.

Q. What is this change called?

A. It is called Transubstantiation; that is to say, the change of one substance into another.

We see in Scripture several changes which assist us to comprehend, or rather to believe in this. The rod of Moses or of Aaron changed into a serpent;* Lot's wife changed into a statue of salt;† water changed into wine at the wedding of Canaan.‡

Q. How is this change operated?

A. By the all-powerful virtue of the words of Jesus Christ, pronounced by the priest in his name.

* Exod. vii. 10.

† Gen. xix. 26.

‡ St. John ii.

Q. What are those words of Jesus Christ?

A. This is my body : This is my blood.

Q. What virtue have those words?

A. They have an all-powerful virtue.

Q. What is that virtue?

A. It is the changing the substance of the bread into that of the body of Jesus Christ, and the substance of the wine into that of his blood.

Q. Is it only in the mouth of Jesus Christ that those words have virtue?

A. They have virtue in the mouth of every priest.

Q. Why?

A. Because they pronounce them in his name.

Q. What is it, then, that every day effects that miraculous change on our altars?

A. It is the words of Jesus Christ pronounced in his name.

How great should be our respect for words so mighty, and how great also should be our gratitude! For he could have left us nothing so great, since by those words we have Jesus Christ with us every day, and we can every day nourish ourselves with his sacred flesh and blood.

Q. Is there only the body under the species of bread, and only the blood under the species of wine?

A. Jesus Christ is wholly and entirely under each of the two species, and under every particle of each species.

Q. What is: Jesus Christ wholly and entirely?

A. His body, his blood, his soul, and his divinity.

Q. Where is Jesus Christ wholly and entirely?

A. He is under each of the two species, and in every particle of each.

Thus, in communicating, we receive Jesus Christ wholly and entirely, whether we communicate under one single species or under both, whether we receive one or more hosts, or only a portion of one.

Q. Why is our Lord there wholly and entirely?

A. Because he cannot be divided.

Q. Why can he not be divided?

A. Because he is now living and glorified.

He is living; hence he cannot be divided.

He is glorified; hence he cannot be divided.

Q. What does the priest divide when he divides the host ?

A. He divides the species of bread.

The same is the case with the species of wine.

Q. Which part is Jesus Christ then in ?

A. He is wholly and entirely in each separate particle, be their number what it may.

Q. But if one of those particles is so small as to be scarcely perceptible ?

A. Jesus Christ is still there, provided it be sensible.

Q. But in what order are the parts of Jesus Christ's body ?

A. They are all in their natural order, and without any confusion.

Q. Is that incomprehensible ?

A. Yes, to the human mind.

If we understood it, it would be no longer a mystery. We must content ourselves with believing, without seeking to comprehend it.

Q. How is all that done ?

A. By the all-powerful virtue of the words of Jesus Christ.

Q. What are the effects of this sacrament ?

A. There are four principal effects.

Q. What is the first ?

A. It is to unite us intimately and incorporate us with Jesus Christ, not only by faith and charity, but also by the real presence of his sacred flesh and precious blood.

Q. In how many ways can we be united to Jesus Christ ?

A. In three ways.

Q. What are those three ways ?

A. By faith, by charity, and by the real presence of his sacred flesh and precious blood.

Q. When are we united to Jesus Christ by faith ?

A. When we believe firmly all the truths of faith.

If there were even one that we refused to believe, it would make us lose the faith, and consequently this first union with Jesus Christ.

Q. When are we united to Jesus Christ by charity ?

A. When we truly love God and our neighbor.

We lose charity, and consequently this second union with Jesus Christ, by ceasing to love God and our neighbor truly.

Q. When are we united to Jesus Christ by the real presence of his sacred flesh and blood?

A. When we possess Jesus Christ within ourselves by means of the holy communion. For that end, it is necessary to communicate holily: for he who communicates in a bad state does not obtain that interior union with Jesus Christ, though uniting himself exteriorly to his sacred flesh and precious blood.

Q. What sacrament is it that unites us intimately and incorporates us with Jesus Christ, by the real presence of his sacred body and blood?

A. It is the sacrament of the Eucharist.

Oh! how precious is the sacrament which procures for us such a union!

He who eateth my flesh, says Jesus Christ, and drinketh my blood abideth in me, and I in him.*

Is there on earth any happiness like that which we receive through the holy communion, where our mind is united to Jesus Christ by faith, our heart by charity, and our whole self to his sacred flesh and precious blood?

Q. What is the second?

A. It is to augment, confirm, and preserve in us the spiritual life of grace.

Q. When do we possess the spiritual life of grace?

A. When our soul is united with God.

Q. What sacrament is it that gives us the spiritual life of grace?

A. The sacrament of Baptism.

Q. What sacrament is it which strengthens the spiritual life of grace?

A. The sacrament of Confirmation.

Q. What sacrament is it which augments, confirms and preserves it?

A. The sacrament of the Eucharist.

Q. What is meant by saying that it *augments* it?

A. That it gives a new increase.

Baptism gives that life, Confirmation strengthens it, the Eucharist augments it, that is to say, makes it grow.

Q. What is meant by saying that it *confirms* it?

A. That is to say, that it renders it more firm; because the health of the soul becomes stronger by partaking of that divine nourishment.

* St. John vi. 57.

Q. What is meant by saying that it *preserves it*?

A. That is to say, that it prevents us from losing it.

By the strength which it gives us, it enables us to resist all that might deprive us of it, whether the devil, the world, or the flesh.

As the living Father hath sent me, says Jesus Christ, and I live by the Father; so he that eateth me, the same also shall live by me.*

Q. What is the third?

A. It is to weaken concupiscence and moderate the violence of our passions.

Q. What is concupiscence?

A. It is the inclination which we have to sin.

Q. What do you mean by the passions?

A. I mean all the disorderly motions which urge us on to sin. Such are the motions of hatred, anger, revenge, &c.

Q. What does the Holy Eucharist do with regard to concupiscence?

A. It weakens it.

Q. What is meant by saying that it *weakens it*?

A. That is to say, that it renders it less lively.

If the presence of Jesus Christ in the womb of the Blessed Virgin purified St. John the Baptist from original sin, how much more must his actual presence in our heart restrain the motions of concupiscence, which is a consequence of that sin.

Q. What does the Holy Eucharist do with regard to our passions?

A. It moderates their violence.

Q. What is meant by saying that it *moderates their violence*?

A. That is, that it calms and appeases them.

It is, therefore, to the body and blood of Jesus Christ that we are indebted when we find our passions diminished, and when they leave us peaceful and quiet.

Jesus Christ does then in our heart what he did when, being with his disciples in a bark which was tossed about by the raging of the sea, he suddenly stilled the tempest by a single word.†

Q. What is the fourth?

A. It is, to give us the pledge of eternal life and of a glorious resurrection.

* St. John vi. 53.

† St. Matt. viii. 23, and following.

Q. What shall be the reward of the just after this life?

A. Life everlasting.

Q. What is life everlasting?

A. It is the life enjoyed by the blessed in heaven.

Q. By what shall that life be preceded?

A. By the glorious resurrection.

Q. What do you mean by the glorious resurrection?

A. I mean the glorified state in which the just shall rise at the end of the world.

Q. Who has promised that reward to the just?

A. Our Lord Jesus Christ.

And this is the will of my Father who sent me, says Jesus Christ, that every one who seeth the Son, and believeth in him, may have everlasting life; and I will raise him up at the last day.*

Q. What pledge has he given them of this?

A. The Holy Eucharist.

Can there be any surer pledge? Thus, by showing this pledge; that is to say, Jesus Christ in our heart at the moment of our death, we are assured of receiving the reward, which is life everlasting and a glorious resurrection.

The Holy Eucharist is, in our souls, a germ of eternal life; and, in our bodies, a germ of immortality.

Q. With what dispositions must it be received?

A. They are of two sorts: some relating to the soul, and others to the body.

Q. What are the dispositions of the soul?

A. There are two principal dispositions.

Q. What is the first?

A. It is to prove ourselves, and if we feel ourselves guilty of any mortal sin, to have recourse to the sacrament of Penance.

Q. What must first be done?

A. We must first prove ourselves.

Q. What does that mean?

A. It means to make a careful examination of the state of our soul.

* St. John vi. 40 and 55.

Q. Why is that necessary?

A. 1st. To ascertain whether we are not guilty of mortal sin.

2d. To secure ourselves, as far as possible, against falling into it again.

Especially if they are habitual sins, and if we live in the proximate occasion of sin.

Q. What must we do if we feel ourselves guilty of any mortal sin?

A. We must have recourse to the sacrament of Penance; that is, to make a good confession, bringing thereto all the necessary dispositions.

Q. Would it be sufficient to confess, if one were in the habit of any mortal sin, or in the immediate occasion of falling into it again?

A. It would first be necessary to break that habit, and renounce that immediate occasion.

Q. Why?

A. For fear of relapsing into the same sins immediately after communion, which would be a deplorable thing, because, that by thus relapsing, one would lose all the graces of the communion, and would drive Jesus Christ from their heart.

We must also be aware of habitual and deliberate venial sin, committed without making any effort to get rid of it; because it is very injurious to the fruit of communion.

Q. What is the second?

A. It is, to approach it with a lively faith, a firm hope, an ardent charity, and with profound sentiments of humility, adoration, and gratitude.

Q. Does it suffice to prove one's self before communicating?

A. No; it is also necessary that the soul should be adorned with divers virtues.

Q. With what virtues?

A. First, with a lively faith, a firm hope, and an ardent charity.

Q. What is faith?

A. It is a virtue which makes us believe in God, and in all the truths which he has revealed and proposes to us by his Church.

Q. When is faith lively?

A. When it is accompanied by charity. Without charity it is dead.

Q. What is hope?

A. It is a virtue which makes us expect, with a firm confidence, from the infinite goodness of God, all the blessings he has promised to us: his grace in this life, and his glory in the other.

Q. When is hope firm?

A. When it is accompanied by a great confidence in the goodness of God.

Such was the confidence which St. Paul had when he said: Who, then, shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? (As it is written: For thy sake we are put to death, all the day long: we are accounted as sheep for the slaughter.) But in all these things we overcome, because of him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Q. What is charity?

A. It is a virtue which makes us love God above all things, and our neighbor as ourselves.

To love God above all things, is to love him more than gold, silver, precious stones, or all created things.

To love our neighbor as ourselves, is to be sensible to his joys and to his sorrows as we are to our own.

Q. When is charity ardent?

A. When it is accompanied by a holy fervor, so that its flame may be felt in our own heart, and communicate itself to the hearts of others.

This was the case with the apostles on the day of Pentecost, their hearts being so burning with divine love, that they inflamed every one to whom they spoke.

These three virtues, faith, hope, and charity, are called

the theological virtues, because they relate immediately to God. It is God who is believed by faith. It is God who is expected by hope. It is God who is loved by charity.

Q. Is it enough to have those virtues for approaching the holy communion?

A. It is also necessary to have profound sentiments of humility, adoration, and gratitude.

According to this, it is not enough to have some superficial sentiments of humility, adoration, and gratitude; they must be sincere and profound.

Q. When do we approach the holy communion with profound sentiments of humility?

A. When we are wholly penetrated with the sense of our unworthiness to receive Jesus Christ.

Q. When do we approach it with profound sentiments of adoration?

A. When we are wholly penetrated with the greatness and majesty of Jesus Christ.

Q. When do we approach it with profound sentiments of gratitude?

A. When we are wholly penetrated with the goodness of Jesus Christ in giving himself to us.

Oh! how fruitful would our communions be, if they were only accompanied by these holy dispositions!

Q. What are the dispositions of the body?

A. There are two principal dispositions.

Q. What are they?

A. Firstly, it is necessary to receive the holy communion fasting, unless it be received in sickness, as Viaticum. Secondly, it must be received kneeling, and with all possible modesty, recollection, and respect.

Q. Why has the Church ordained that this sacrament should be received fasting?

A. To do honor to the body of Jesus Christ. That food is so precious that it is but just and proper to partake of it before any other.

To be fasting, is to have taken neither food nor drink from midnight.

Neither the saliva, nor any thing swallowed in the form of saliva, hinders one from communicating.*

It is necessary to wash the mouth the night before communion, and the hands and face on the following morning; and to perform that holy action with all proper decency, each one according to their state and ability.

Q. When does the Church permit it to be received without being fasting?

A. When it is received in sickness as Viaticum.

Q. What do you mean by the Viaticum?

A. I mean the communion which is given to the dying, or those who are in danger of death.

Q. In what posture must it be received?

A. In a kneeling posture.

The most humble posture is always the most suitable in presence of so great a majesty; but this does not apply to those who receive in sickness.

Q. What exterior is it necessary to have?

A. An exterior the most modest, the most collected, and the most respectful that we can possibly have.

Modest, in our clothing, especially in the ornaments of the head.

Collected, in the air of our countenance, and the disposition of our eyes.

Respectful, in the grave demeanor of our whole body.

When the soul is well disposed, there will be few or none of these exterior marks wanting.

We ought to abstain from spitting so long as there is danger of throwing out any particles of the sacred host.

Q. How must we live after communion?

A. We must live the life of Jesus Christ.

Nourishing ourselves with his sacred body, it is but just that we should live his life. We should be able to say with St. Paul: I live, now not I; but Christ liveth in me.*

Q. What must be done in order to live the life of Jesus Christ?

A. 1st. To carefully abstain from all mortal sin.

2d. To commit none, even venial, without deliberation.

3d. Faithfully to fulfil all our duties. Whether those of a Christian, or those of our state.

To do all with a view to God and our own salvation.

Q. Do those who receive in mortal sin receive the body and blood of Christ?

A. Yes; but they do not receive his graces, and, on the contrary, eat and drink judgment to themselves.

Q. What do they receive who communicate worthily?

A. They receive Jesus Christ and his graces.

Q. What do they receive who communicate in mortal sin?

A. They receive Jesus Christ, but not his graces.

Q. What do they, on the contrary, eat and drink?

A. They eat and drink judgment to themselves.

Q. Why do you say that they eat and drink judgment to themselves?

A. Because their communion brings with it its own judgment and condemnation.

There will be no need of pronouncing judgment against those persons; it is pronounced by their own act.

Thus, by their own fault, the source of grace and mercy becomes for them the source of all misfortune, if they do not speedily apply the remedy, which is penance.

EXAMPLE.

Of him who appeared at the marriage feast without the wedding garment.—
St. Matt. xxii.

Q. What crime do they commit who receive in mortal sin?

A. They commit a horrible sacrilege, and render themselves guilty of the profanation of the body and blood of Christ.

Q. What sacrilege do they commit who receive in mortal sin?

A. They commit a horrible sacrilege.

Q. What is a sacrilege?

A. It is the profanation of a holy thing.

Q. Why is it that they who receive in mortal sin commit a horrible sacrilege?

A. Because they profane the holiest of all things, the body and blood of a God.

Q. Of what do they render themselves guilty?

A. Of the body and blood of Christ.*

Q. Why do they render themselves guilty of the body and blood of Christ?

A. 1st. Because they wound and insult the very body and blood of Christ.*

If he who violated the law of Moses was condemned to death without mercy, on the deposition of two or three witnesses, do you not think that he shall be judged worthy of still greater punishment who shall have trampled on the Son of God and profaned the blood of the New Testament, whereby he had been sanctified?†

2d. Because they resemble the Jews who put Jesus to death.

For, as far as in them lies, they again crucify the Son of God and expose him to infamous outrages.‡

3d. Because it is even the body and blood of Christ which renders them guilty by the bad use which they make of it.

Hence, they turn into deadly poison that sacred aliment which was to have given them eternal life.

Remember the punishment of Balthazar for having profaned the sacred vessels, and consider the difference that there is between that profanation and that of the body and blood of Christ.§

For this reason it is, that is to say, because of bad communions, that there are among you, says St. Paul, many infirm and weak, and many sleep|| the sleep of death.

St. Cyprian relates, in this connection, that a certain father and mother, taking flight in the time of the persecution, left behind them a little girl still at the breast, who was taken by her nurse before the magistrates. As the child could not eat flesh, they gave her some bread soaked in the wine which remained of the sacrifice offered to the idols.¶

The mother, having afterwards recovered her daughter, and knowing nothing of what had passed, brought her to church as St. Cyprian was offering up the holy sacrifice. During all the time of prayer, the child did nothing but cry and moan piteously. After the consecration, when the deacon came to present the chalice to the assistants, when

* St. Tho. in cap. xi. 1 ad Cor.

† Heb. x. 28, 29.

‡ Heb. vi. 6.

§ Dan. v.

|| 1 Cor. xi. 30.

¶ Liv. de Lapsis.

the little girl's turn was come, she averted her face, pressed her lips together, and refused the chalice. The deacon insisted, and made her swallow some drops of the precious blood, whereupon she began to sob convulsively, and was seized with a violent fit of retching, which ceased not until she threw up what she had taken of the holy Eucharist.

So also, a woman who had fallen into apostacy, having presented herself just as St. Cyprian was offering the holy sacrifice, and having received communion by surprise, suddenly lost her breath, and fell to the ground gasping and trembling.

Another, having opened a chest wherein the sacred host was kept, saw a fire coming from it, which so terrified her that she dared not touch it.

A certain man who had apostatized, having secretly kept his share of the sacred bread, when he opened his hands, after the celebration of the divine sacrifice, he found nothing there but ashes.

Ruffin relates that a certain bishop had the gift of knowing the state of those who approached to communicate by the marks of their face; that the faces of the sinners appeared black as coal, and their eyes were filled with blood; but that the faces of the just were bright and shining, and that they seemed to be clothed in white garments; and that, when both had received the holy communion, the former, who were in a bad state, appeared as though their faces were burned as by fire, while the others, who were in a good state, shone resplendent with a new light.*

ARTICLE II.

ON THE SACRIFICE OF THE MASS.

Q. What is to be distinguished in all true sacrifices?

A. 1st. The exterior oblation of a sensible thing; 2d, the destruction or the change of that thing; 3d, he who offers it; 4th, he to whom it is offered; 5th, the reason why it is offered.

All these things are found in the sacrifice of Jesus Christ, whether on the cross or on the altar, and likewise in all the sacrifices by which it was preceded, they being but so many figures of that grand sacrifice.

Q. What sacrifices do we first see amongst the adorers of the true God?

A. The sacrifices of Cain and Abel. These were the two first children of Adam.

Q. What did they offer to God?

A. They offered to him, one the fruits of the earth, and the other the firstlings or best of his flock.*

Q. What sacrifices do we afterwards see?

A. The sacrifices of Noah, of Abraham, and of Melchisedech.

Q. What did Noah and Abraham offer to God?

A. They offered to him cattle and fowls.†

Q. What did Melchisedech offer up?

A. He offered up bread and wine.‡

This was a more direct figure of the Eucharistic sacrifice.

These are the sacrifices which we see in the time of the law of nature; that is to say, from Adam till Moses.

Q. What sacrifices do we see under the written law?

A. We see all those which God himself prescribed.§

Q. What were those sacrifices?

A. Some of them were bloody, and some unbloody.

The bloody sacrifices were those wherein the victim was slain and his blood shed, and the unbloody sacrifices were those which were made without the effusion of blood.

Q. How many were there of the bloody sacrifices?

A. There were three sorts.

Q. What were they called?

A. The holocaust, the peace-offering, and the sin-offering.

Q. What was the holocaust?

A. It was a sacrifice wherein the victim was entirely consumed, in acknowledgment of the supreme dominion of God over all things.

Q. What was the peace-offering?

A. It was a sacrifice wherein the victim was only in part

* Gen. iv.

† Gen. viii. and xv.

‡ Gen. xiv.

§ Levit. ch. i. and following.

consumed, either in acknowledgment of favors already received, or in order to obtain new.

Q. What was the sin-offering?

A. It was a sacrifice wherein the victim was also only partially consumed, with a view to obtain the remission of sins.

Q. How many unbloody sacrifices were there?

A. There were five.

Q. What were they?

A. 1st. That of flour tempered with oil and frankincense; 2d, that of the scape-goat; 3d, that of the sparrow which they let fly; 4th, of the perfumes burned on the altar; and 5th, the libations of wine.

See in the book of Leviticus, especially in the first seven chapters, the ceremonies which were to accompany those different sacrifices.

Q. Is not the sacrament of the Eucharist also a sacrifice?

A. Yes; because in it Jesus Christ not only gives himself to us to be our spiritual nourishment, but also offers himself to God, his Father, by the ministry of priests, as a victim for us.

Q. To whom does Jesus Christ give himself in the Eucharist?

A. He gives himself to us.

Q. Why does he give himself for us?

A. To be our spiritual nourishment; that is to say, to nourish our souls in the same way that bread and wine nourish our bodies; this is what he intimates by giving himself to us under the species of bread and wine.

Q. What else does Jesus Christ do in the holy Eucharist?

A. He offers himself to God his Father.

Q. For whom does he there offer himself?

A. He offers himself for us.

What goodness, what love, to continue every day the offering which he once made for us on the cross!

Q. By what ministry does he offer himself?

A. By the ministry of priests.

On the cross, he was offered up by himself; and, on the altar, he offers himself by the ministry of priests. He is always the principal sacrificer; and the priests are but his ministers.

Q. How does he offer himself on the altar?

A. He offers himself as a victim.

Q. How as a victim?

A. Because he appears there as dead, although he is living and glorious.

Q. How does he appear as dead?

A. Because, according to the words of consecration, the body appears separated from the blood.

The Eucharistic species represent them separated, although they are really united, in as much as Christ being risen, dies no more, and can die no more.

Q. Why did Our Lord institute this sacrifice?

A. For three principal reasons.

Q. Which is the first?

A. To establish in the Church a sensible and exterior sacrifice of religion, even to the consummation of the world.

Q. What sacrifice did Our Lord establish in his Church?

A. He established a sensible and exterior sacrifice of religion.

Q. What is the sacrifice which Christ established in his Church?

A. It is the sacrifice of the Eucharist.

Q. Why is this sacrifice a sacrifice of religion?

A. Because it serves to render to God the supreme worship which is due to him.

Q. Why do you say that this sacrifice is sensible and exterior?

A. Because it is offered in the face of heaven and earth.

From the rising of the sun, even to the going down, saith the Lord of hosts, my name is great, among the Gentiles: and in every place there is sacrifice, and there is offered to my name a clean oblation.*

Q. Wherein did Our Lord establish this sacrifice?

A. He established it in his Church.

It was only to the apostles that he said: Do this as a commemoration of me. It is, therefore, only they and their successors, and those whom they have ordained priests, who have power to offer this sacrifice. Hence it is only the Church who has possession of this treasure.

Q. How long shall this sacrifice continue?

A. It shall continue till the end of time

That is to say, as long as the Church itself, which is to last till the end of the world, according to the promise of Jesus Christ.*

Q. Which is the second?

A. It is to represent the bloody sacrifice of the Cross in an unbloody manner.

Q. What does the sacrifice of the Mass represent?

A. It represents the bloody sacrifice of the Cross.

Q. Why do you call the sacrifice of the Cross a bloody sacrifice?

A. Because Jesus Christ shed his blood there.

Q. How does the sacrifice of the Mass represent it?

A. In an unbloody manner.

Q. Why in an unbloody manner?

A. Because Christ no longer sheds his blood there as he did on the cross.

Q. Which is the third?

A. It is to apply to us, by that same sacrifice, the virtue and the merit of the sacrifice of the Cross.

Q. What is the virtue and the merits of the sacrifice of the Cross?

A. It is to redeem us from the slavery of sin and from the pains of hell, and to merit for us eternal life.

Q. How did he redeem us?

A. By suffering for us as man, and giving, as God, an infinite value to his sufferings.

Q. Wherein are the virtue and the merit of the sacrifice of the Cross applied to us?

A. In the sacrifice of the Mass.

Q. How?

A. By the grace which that sacrifice obtains for us.

Q. What do those graces operate in us?

A. They suggest to us all the means necessary for obtaining salvation.

Q. What are those means?

A. 1st. A true conversion, if we are in sin.

2d. A continual aversion to sin, if we are in the state of grace.

3d. A sincere love of virtue, and the constant practice of good works.

In order to merit these graces, we should assist, every day, at the holy sacrifice, if we possibly can, and assist there with piety and devotion.

Q. Is this the same sacrifice as that of the Cross?

A. Yes; for it is still the same host and the same sacrifice, whether on the Cross or on the altar; whatever difference there may be, is only in the manner.

Q. Who is the victim both on the Cross and on the altar?

A. It is Jesus Christ.

Q. Why?

A. Because it is he who is offered both on the Cross and on the altar.

Q. Who is the sacrificer in both cases?

A. It is also Jesus Christ.

Q. Why?

A. Because it was he who offered himself on the Cross, and still offers himself on our altars.

Q. The sacrifice of the Mass is, therefore, the same as that of the Cross?

A. Yes; the difference is only in the manner.

Q. In what does this manner consist?

A. In that Jesus Christ was offered by himself on the Cross, in a bloody manner; and on the altar he offers himself by the ministry of priests, in an unbloody manner.

Q. How did Jesus Christ offer himself on the Cross?

A. By himself, in a bloody manner.

Q. What does by himself mean?

A. It means without the help of the ministry of priests.

Q. What is meant by saying: in a bloody manner?

A. That is to say, by shedding his blood.

Q. How does he offer himself on the altar?

A. He offers himself by the ministry of priests, in an unbloody manner.

Q. What do you mean by: the ministry of priests?

A. I mean that priests are his ministers there.

Q. What is meant by saying: in an unbloody manner?

A. That is to say, without shedding his blood, as he did on the Cross.

Q. In what spirit should we assist at this sacrifice?

A. We should conform ourselves to the intention of the Church, by whom it is offered.

Q. Why does the Church offer this sacrifice?

A. Firstly, to render to God the supreme worship due to him; secondly, for the remission of our sins; thirdly, to beg from God all the graces necessary for us; fourthly, to thank him for all those that we have received from him.

Here, then, are four reasons, or four intentions.

Q. What is the first?

A. To render to God the supreme worship which is due to him.

Q. What is the meaning of the word *worship*?

A. It means an honor accompanied by dependence and subjection.

God honors his saints, but he renders them no worship; because, on his side, there can be neither dependence nor subjection.

Q. What worship is due to God?

A. A supreme worship.

Q. What is *supreme worship*?

A. It is a worship which has no equal.

It is above that which we render to the angels and saints, and even to the Blessed Virgin.

Q. Why is this worship due to him?

A. Because he is above all things.

He has created all that exists, so that nothing can be placed on a level with him.

Q. Wherein do we chiefly render to God the supreme worship which is due to him?

A. In the sacrifice of the Mass.

Q. Why?

A. Because we offer to him a victim worthy of his majesty.

His own Son is there as a victim. What more proper to do him honor! We offer up ourselves at the same time in a spirit of sacrifice.

Q. What is the second?

A. It is for the remission of our sins.

Q. How are our sins remitted?

A. Through the merits of Jesus Christ.

Page 197
Instructions

Q. Whence do the merits of Jesus Christ principally come?

A. From the sacrifice of the Cross.

Q. Wherein are those merits applied to us?

A. In the holy sacrifice of the Mass.

Q. What do the application of those merits produce in us?

A. It produces dispositions proper to obtain the remission of our sins.

Q. What are those dispositions?

A. All that composes a true contrition: sorrow for having offended God, detestation of sin, and the firm purpose of sinning no more. To imitate those who departed from Calvary striking their breasts.*

Q. What is the third?

A. To ask him for all the graces which are necessary for us.

Q. What is the chief blessing that we expect from God?

A. Everlasting salvation.

Q. What do we require in order to attain that end?

A. We require his grace, together with many other helps.

Q. Where do we most efficaciously ask them?

A. In the holy sacrifice of the Mass.

Q. Why *most efficaciously*?

A. Because we ask them through the merits of Jesus Christ immolated for us: and this, by offering Jesus Christ to his Father, and uniting ourselves to him conjointly with the Priest and the whole Church. What more efficacious to obtain what we ask?

We are to pray in that spirit during all the time of the sacrifice.

Q. What is the fourth?

A. It is, to thank him for all the blessings we have received.

Q. What blessings do we continually receive from God?

A. We receive from him both spiritual and temporal blessings.

Q. What do you understand by spiritual blessings?

A. I understand those which regard the spiritual life of the soul: holy inspirations, good motions, the sacraments, the word of God, &c.

Q. What do you understand by temporal blessings ?

A. Those which regard the life of the body : health, food, clothing, &c.

Q. Wherein do we worthily thank God for all these graces ?

A. In the holy sacrifice of the Mass.

Q. Why *worthily* ?

A. Because we thank him *with* and *through* Jesus Christ immolated for us.

We are to assist at the holy sacrifice in that spirit of gratitude.

Q. To whom is it offered ?

A. To God alone ; because sacrifice is an acknowledgment of his sovereign power, and the homage of our dependence and subjection.

Q. Is sacrifice offered to men, to angels, or to saints ?

A. No ; only to God.

St. Paul and St. Barnabas rent their garments, seeing that the people wanted to offer sacrifice to them.*

An angel forbids St. John to adore him.

Q. Why is sacrifice offered only to God ?

A. For two reasons.

Q. What is the first ?

A. Because sacrifice is an acknowledgment of his sovereign power.

Q. In what does the sovereign power of God consist ?

A. In that he is the sovereign master of all things.

It is he who supremely disposes of all things, crowns and sceptres, blessings and misfortunes, life and death.

Q. What is the second ?

A. Because sacrifice is the homage of our dependence and subjection.

Q. In what do our dependence on and subjection to God consist ?

A. In that we hold all from him.

All that we are, all that we possess, all without exception.

Q. Why is there a commemoration made of the saints in the holy Mass ?

A. 1st. To praise God and thank him for the victories

* Acts xiv.

† Apoc. xix.

he has given them to obtain by his grace, and the glory wherewith he has crowned them.

2d. To offer ourselves with Jesus Christ in sacrifice, as they did.

3d. To testify that Jesus Christ being their Saviour and ours, we hope to participate, like them in the virtue of his sacrifice.

4th. To beg of them to unite their prayers with ours.

Here are four reasons.

Q. What is the first?

A. To praise and thank God for the victories he has given them to obtain by his grace, and the glory wherewith he has crowned them.

Q. For what do we praise and thank God when we commemorate the saints in the holy sacrifice?

A. We praise and thank him for the victories he has given them to obtain by his grace.

Q. Over whom do they obtain those victories?

A. Over the devil, the world, and the flesh.

Q. By what assistance did they obtain those victories?

A. By the assistance of grace.

And we are to fight as they fought, if we would obtain the same victories. The struggle is hard, it is true, but then how sweet will be the reward!

Q. For what else do we praise and thank God when we commemorate the saints in the holy sacrifice?

A. We praise and thank him for the glory wherewith he has crowned them.

Q. How did the saints merit that crown of glory?

A. By the victories which they obtained.

Each of us has to obtain the same victories, to the end that we may be one day crowned with glory, as they are now.

Q. What is the second?

A. To offer ourselves with Jesus Christ in sacrifice as they did.

Q. What must we do in order to hear Mass well?

A. We must offer ourselves with Jesus Christ.

Q. In imitation of whom must we offer ourselves with Jesus Christ?

A. In imitation of the saints.

Q. What did the saints do ?

A. They offered themselves with Jesus Christ.

Q. In what spirit did they offer themselves with Jesus Christ ?

A. In a spirit of sacrifice.

Q. What does that mean ?

A. It means, devoting themselves altogether to the service of God and to his glory.

Let us see if it be thus that we offer ourselves with Jesus Christ in the holy sacrifice.

Q. What is the third ?

A. It is, to testify that Jesus Christ being their Saviour and ours, we hope to participate, like them, in the virtue of his sacrifice.

Q. How did the saints regard Jesus Christ ?

A. They regarded him as their Saviour.

Q. How ought we to regard him ?

A. We ought to regard him in the same way.

Q. Why ?

A. Because he is our Saviour as well as theirs.

Q. How did the saints become saints ?

A. By participating in the virtue of the sacrifice of Jesus Christ.

Q. How shall we become so ?

A. By participating in the virtue of that same sacrifice. As the virtue of that sacrifice is infinite in *itself*, we have there wherewith to animate our hope.

Q. What is the fourth ?

A. To ask them to unite their prayers with ours.

Q. Why must we ask the saints to unite their prayers with ours ?

A. In order to give to ours the virtue of obtaining what we ask.

Our prayers alone would be often insufficient ; but seconded by those of the saints, they become powerful and efficacious.

Q. For whom is the holy sacrifice offered ?

A. It is offered for the living and the dead.

Q. What do you mean by the living ?

A. I mean those who are still in the world.

Q. Into how many classes are they divided ?

A. They are divided into three classes.

Q. What are those three classes ?

A. They are, the faithful, the infidels, and the excommunicated.

Q. Is the holy sacrifice offered for the faithful ?

A. Yes ; it is principally for them that it is offered.

Q. Why *principally* ?

A. Because it is they who are the children of the Church.

Q. Whom do you mean by the faithful ?

A. I mean all those who profess the true faith.

Q. What is asked for them if they be sinners ?

A. The grace of conversion.

Q. What is asked for them if they be just ?

A. The grace of perseverance.

There is likewise asked for both all the particular graces of which they stand in need, to the end that all may obtain salvation.

Q. Is the holy sacrifice offered for infidels or unbelievers ?

A. No ; they are not publicly named in offering it.

It is only permitted to pray for them in secret. It is only on Good Friday that the Church publicly prays for them, because it was on that day that Christ died for them.

Q. What do you understand by infidels or unbelievers ?

A. I understand those who have never been in the Church, such as pagans, Jews, &c.

Q. Is the holy sacrifice offered for the excommunicated ?

A. No ; the Church forbids it.

Q. What do you understand by *the excommunicated* ?

A. I understand all those who are cut off from the society of the faithful ; whether those who have separated themselves, like heretics and schismatics, or those whom the Church has cut off ; such are those who are excommunicated for their crimes.

Q. Why does the Church forbid the holy sacrifice to be offered for the excommunicated ?

A. In order to excite them to come forth quickly from that miserable state.

It is, nevertheless, permitted to pray in secret for their conversion during the time of Mass.

Q. What do you mean by *the dead* ?

A. I mean those who have departed from this world.

Q. In what condition are those who have departed from this world?

A. They are either in heaven, in hell, or in purgatory.

Q. Is the holy sacrifice offered up for those who are in heaven?

A. Not to obtain graces for them, but to thank God on their behalf.

Q. Is it offered up for those who are in hell?

A. No; because their sufferings are endless and incurable.

Q. Is it offered up for those who are in purgatory?

A. Yes; such is the constant practice of the Church in all times and in all places: it is either to abridge or to lessen their pains.

Q. On what day is the holy sacrifice to be especially offered up for the faithful departed?

A. On the day of their death, and in presence of the body, if it be possible; on the third, the seventh, the thirtieth, and on the last day of the year after their death.

Q. Why on the day of their death, with the body present?

A. To represent to God their great need in a more sensible manner.

Q. Why on the third day after their death?

A. Because that is the day on which Christ rose from the dead.

Q. Why on the seventh?

A. Because the seventh is the day of the Lord's rest.

Q. Why the thirtieth?

A. Because it is the last day of the month since their death.

Q. Why at the end of the year?

A. Because it is the last day of the year after their death.

SECT. I.—*Of the Ceremonies of the Mass.*

Q. In what place must Mass usually be said?

A. It must only be said in a holy place. That is to say, in a church solemnly consecrated, or at least in an oratory that has been blessed.

Q. On what altar?

A. On a consecrated altar. It is necessary that there be some relics of saints.

Q. With what vessels?

A. With sacred vessels.

Q. With what ornaments?

A. With blessed ornaments.

Q. What is the usual time for celebrating it solemnly?

A. From Terce till Sexte. That is to say, from nine o'clock till noonday.

Q. How does the priest prepare for celebrating it?

A. 1st. By praying for some time in private.

2d. By meditating on the greatness of the mystery.

Q. Why do the blessing and sprinkling of the holy water take place before Mass?

A. 1st. To remind the assistants of their baptism.

2d. To apprise them of the purity with which they ought to assist at the holy sacrifice.

Q. Whither does the priest go from the sacristy with his attendants?

A. He goes to the altar.

Q. What does the priest represent as he stands at the middle of the altar before commencing Mass?

A. He represents Jesus Christ meditating his great sacrifice.

Q. What does the priest represent when descending from the altar?

A. He represents Jesus Christ going to the garden of Olives.

Q. What does the priest represent as he kneels at the foot of the altar, praying, humbling himself, and striking his breast?

A. He represents Jesus Christ praying and humbling himself in the garden of Olives, with the chalice of his passion before him.

Q. What does the priest represent when ascending to the altar?

A. He represents Jesus Christ arising from his prayer, and boldly advancing to meet his enemies, and even death itself.

Q. Why has the priest his hands joined during all that time and in several places of the Mass?

A. To show that he regards himself as a criminal before his judge.

Q. What are we to do while the priest recites the *Confiteor*?

A. We must recite it at the same time, with a great sentiment of contrition for our own sins.

Q. Why do we strike our breast three times while reciting it?

A. To denote that as sin has its origin in the heart, we would, if possible, break and destroy it, to make room for another, which would be no longer prone to sin.

Q. What does the priest say when ascending to the altar?

A. He says: Take away from us our iniquities, we beseech thee, O Lord, to the end that we may be worthy to enter with pure minds into the Holy of Holies.

Q. Why does the priest kiss the altar as soon as he ascends to it?

A. 1st. Through love and respect for the place whereon Jesus is about to be immolated.

2d. To implore the assistance of the saints, whose relics repose in that altar, and to unite himself heart and soul to their merits.

3d. As a sign of reconciliation with Jesus Christ, of whom the altar is the image.

Q. What does he say at the same time?

A. He says: We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins.

Q. Why, in solemn masses, does the priest incense all around the altar, after having incensed the crucifix?

A. To represent the good odor of virtue, the fervor of the elevation of our prayers, and the obligation under which we are of consuming ourselves for God.

1. *From the Introit to the Offertory.*

Q. What is the Introit?

A. It is the beginning of the Mass.

The priest makes the sign of the cross, in order to begin it well, in imitation of the primitive Christians, who made that holy sign at the beginning of all their actions. This Introit is composed of an anthem, a verse taken from one of the psalms, and the *Gloria Patri*.

In ancient times, this psalm was said or sung entire.

Q. Why is that called the *Introit*?

A. Because it is sung when the priest goes to the altar.

In former times, it was said or sung whilst the people entered and took their places.

Q. What means the *Kyrie* or *Christi Eleison*?

A. Those are two Greek words, which signify : *Lord, or Christ, have mercy on us.*

The supplication is addressed three times to the Father, three times to the Son, and three times to the Holy Ghost.

Q. Why is it so often repeated?

A. To denote the great need which we have of the mercy of God.

Q. Why, in singing it, does the priest raise his voice?

A. To show the lively sense which we have of our miseries.

Q. What is the *Gloria in Excelsis*?

A. It is a hymn which is called *the Hymn of the Angels.*

Q. Why?

A. Because it commences with the words which the angels used, after having announced to the shepherds the birth of Christ.

Q. By whom was the rest composed?

A. By the Church.

Q. What name is still given to it?

A. It is called the Hymn of Glorification.

Q. Why?

A. Because it speaks but to glorify God, as any one must see who reads it.

Q. What are we to do during the *Gloria in Excelsis*?

A. We must join the angels in glorifying God here on earth, as the blessed spirits glorify him in heaven.

Q. What is the prayer called which follows the *Gloria in Excelsis*?

A. It is called the *Collect.*

Q. Why?

A. Because the priest there collects, as it were, all the prayers of the assistants.

Q. What does the priest do before he repeats this prayer?

A. He kisses the altar, turns towards the people, and extending his arms, says, in Latin : "The Lord be with you," with a slight inclination of his head.

Q. Why does he kiss the altar?

A. To show that it is from Jesus Christ he receives all that he can desire and give to the faithful.

Q. Why does he turn towards the people, bending his head at the same time?

A. He does so in order to salute them.

Q. Why does he extend his arms?

A. To show that none of those present is excluded from his charity.

Q. Why does he say: The Lord be with you?

A. To let them know that he is going to pray in their name.

It is also to make them understand that we cannot pray efficaciously unless Jesus Christ is with us, animating our prayers by his Holy Spirit.

Q. What do the clerks reply?

A. They reply: "And with thy spirit."

Q. What is indicated by those words?

A. A desire that the spirit of Christ may likewise animate the prayer which he is about to offer up in the name of the whole assembly.

Q. Why has the priest his hands raised while repeating this prayer and all the others?

A. To show that he would wish already to hold and possess what he asks of God.

In ancient times, the priest even raised his arms as if to embrace it. Also to imitate the manner in which Christ prayed on the cross.

Q. What is answered at the end of this prayer?

A. *Amen*.

Q. What is the meaning of *Amen*?

A. It is a Hebrew word, meaning, *that is true; it is so; or, I consent*.

By answering *Amen*, we ratify what the priest has asked in our name.

Q. What must be done during that prayer, and all the others?

A. We must fix our minds on God, and inwardly beg of him all that the priest asks for the whole assembly.

Q. What is the Epistle?

A. It is a lesson of Scripture usually taken from the epistles of the holy apostles.

If we can read it, it is well to do so; if not, we should excite ourselves to a love for the truths therein contained.

Q. What name is given to the part which follows the Epistle ?

A. It is called the Gradual.

Q. What is the *Gradual* ?

A. It is composed of prayers taken from the Holy Scriptures.

Q. Why is it called the *Gradual* ?

A. Because it was formerly sung on the steps or gradus of the ambo.

Q. And why those prayers between the Epistle and the Gospel ?

A. 1st. To place an interval between those two lessons.

2d. To give time to meditate on the former lesson.

3d. To give the deacon time to prepare for the Gospel.

Q. What means the *Alleluia* which is usually sung at the Gradual ?

A. It is an invitation to pour forth praises to God because of his great mercies.

Alleluia is a Hebrew word which means, *praise God*.

Q. What comes after the *Alleluia* on great festivals ?

A. A Prose.

Q. What is this prose ?

A. It is a hymn in praise of the mystery or of the saint whose feast is celebrated.

In reading it, we find some particular characters of the mystery which is celebrated, or of the saint who is honored.

Q. When there is no *Alleluia*, what is sung in its place ?

A. The *Tract*. This is also composed of prayers taken from Scripture.

Q. Why is it so called ?

A. Because it is consecutively sung by one person.

Q. Why is the book changed to the other side of the altar before the Gospel ?

A. To remind us that the Jews, having refused to receive the Gospel, it was carried elsewhere.

Q. What warning is that for the faithful ?

A. To beware of rebelling against the Gospel, lest the same should happen to them.

Q. What does the deacon do before the Gospel ?

A. 1st, he kneels and prays ; 2d, he takes the book from the altar with much respect ; 3d, he humbles himself before the priest, asks his blessing, and kisses his hand.

Q. Why does he kneel and pray?

A. To beg of God that his lips and his heart may be purified.

Q. Why does he take the book off the altar with respect?

A. To show that he receives his mission from Jesus Christ.

Q. Why does he humble himself before the priest, asking his blessing and kissing his hand?

A. To show his subjection to the priest who represents Jesus Christ.

Q. With what ceremony does the deacon sing the Gospel?

A. 1st. He is preceded by lights and incense.

2d. He carries the Gospel as it were in triumph.

3d. As soon as he appears, every one rises and remains standing.

Q. Why is he preceded by lights and incense?

A. To denote that the Gospel is that light and that good odor which has dissipated all the darkness, and all the corruption of error and of sin.

Q. Why does he carry it as in triumph?

A. To denote the victory which the Gospel has obtained over error and sin.

Q. Why do the people rise and remain standing?

A. 1st. Through respect for the Gospel.

2d. To testify that they are ready to render it all obedience.

Q. Why does the deacon salute the people with the words: The Lord be with you?

A. 1st. To wish that the Lord may open their minds and hearts to the truths which he is about to announce.

2d. To admonish them to increase their attention and respect.

Q. What is the answer?

A. "And with thy spirit."

Q. Why this answer?

A. To ask for him the grace of which he has need, to the end that he may worthily announce the Gospel.

Q. Why does the deacon make the sign of the cross on the Gospel?

A. To draw down that grace through the merits of the Cross of Christ.

Q. Why does he afterwards make it on his forehead, on his mouth, and on his heart, as also the assistants ?

A. 1st To denote that they are not ashamed of the Gospel, and that they will love it and confess it with their mouth.

2d. To show that that holy sign shall be ever on their forehead, on their mouth, and on their heart, a sacred seal, so that the devil may never attempt to turn them from their resolution.

Q. Why is the deacon incensed ?

A. Through respect for the Gospel which he is about to chant.

Q. Why is it that the officiating priest and the other clergy are incensed and kiss the Gospel ?

A. To recall the fact that the Gospel, having been published in Jerusalem, was afterwards diffused throughout the world by the odor of its virtue.

Q. What does the priest then do ?

A. He ascends the pulpit and explains the Gospel which has just been sung.

Q. By what is this explanation accompanied ?

A. 1st. It is accompanied by prayers for all the Church.

2d. By the publication of things necessary to be known : Such as fast-days, festivals, marriages, admonitions, the ordinances of the bishops, and all other things of a like nature.

Q. Why is the *Credo* sung ?

A. In order to make a solemn profession of the truths just announced, and of all the others in general.

Q. What comes after this profession of faith ?

A. The Offertory.

2. *From the Offertory to the Preface.*

Q. How does the Offertory commence ?

A. It commences with the usual salutation : The Lord be with you. Whereto the assistants answer : And with thy spirit.

Q. What does the priest then say aloud ?

A. He says : Let us pray ; thereby admonishing the people to redouble their prayers.

Q. What does he then recite in a low voice?

A. He recites an anthem, which is the *Offertory* sung by the choir.

Q. What does the priest do after this anthem?

A. He offers the bread, and then the wine, mingled with a little water.

Q. Why does he bless the water and not the wine?

A. Because the water represents the people, and the wine Jesus Christ.

Q. Why does he mingle water with the wine?

A. 1st. To imitate Our Lord, who mingled it with the wine which he consecrated.

2d. To represent the union of the divine with the human nature, and that of the faithful with Jesus Christ.

3d. To remind us of the blood and water which flowed from the wounded side of Jesus Christ.

Q. Why does the deacon offer the chalice with the priest, reciting the same prayer, and holding the foot of the chalice?

A. Because the deacon represents the people.

The people should, at the same time, unite in spirit with the deacon, so as to make that offering conjointly with him.

Q. What does the priest then do?

A. He recites some prayers, with the intention that the sacrifice he offers may be agreeable to God.

During the first of these prayers he remains bowed down; and during the second, he has his hands and eyes raised to heaven; then he makes the sign of the cross over the wine.

Q. Why does he incense the gifts on the altar, praying at the same time?

A. 1st. To do them honor.

2d. To beg of God that those gifts may ascend to him like the smoke of incense.

Q. What does the priest then do?

A. He receives the offerings of the people.

Q. What is now the principal offering?

A. The blessed bread.

This is also called *Eulogia*, which means in Greek, *prayer* or *benediction*, because of the prayer and benediction of the priest over that bread.

Q. What is presented with the bread?

A. A wax taper, to which is fastened a piece of money, according to the ability of the person making the offering.

Q. Are the offerings, then, to be proportioned to the ability of the persons who make them?

A. Yes; so God himself decreed in the old law.

Q. To whom are the offerings made?

A. They are made to God.

Q. Why are we to offer to him a part of our wealth?

A. 1st. To thank him for all that we have received from his bounty.

2d. To beg that he may continue to pour down his blessings upon us.

Q. Who are they who are not worthy to present the offering?

A. 1st. Those who have not fulfilled their Easter duty.

2d. Those who have enmity against any one.

3d. Those who would offer that which is not their own.

4th. Those who lead a scandalous life.

Q. Why is the blessed bread afterwards distributed amongst the congregation?

A. As a token of communion; and in order to verify the saying that we all participate in the same bread, those who do not communicate, as well as those who do.

Q. Is it to be eaten in the church?

A. No; it is better to take it home.

If we adhered to what was regulated in several councils, it would only be distributed after Mass; which shows that the intention of the Church is not that it should be eaten in the church, but taken home by the people, shared with the absent, and eaten with great respect, taking care not to let it fall on the ground, for fear of profanation.

Q. Why does the priest wash his fingers after the offering?

A. To have more of exterior cleanness.

Q. What does this exterior cleanness denote?

A. It denotes the interior purity necessary for those who touch the body of Christ.

Q. What does the priest then do?

A. He again offers the bread and wine to the Holy Trinity, holding his hands joined over the altar, and bowing down very low.

Q. In memory of what?

A. Of the Passion, Resurrection, and Ascension of our Lord Jesus Christ.

Q. And in honor of whom?

A. In honor of the Blessed Virgin, Saint John the Baptist, the holy apostles St. Peter and St. Paul, and of all the saints, especially all those whose relics are present.

Q. What does he do after that?

A. He recommends himself to the prayers of the congregation.

Q. What does he say to them?

A. He says: Brethren, pray that my sacrifice and yours may be acceptable to God, the Father Almighty.

Saying this, he turns to them for the last time until after the communion, as if to take leave of them, so as to apply himself solely to the great action which he is about to perform.

Q. What answer is made to this salutation?

A. May the Lord receive this sacrifice from thy hands, to the praise and glory of his holy name, for our benefit and that of all his holy Church.

Q. What prayer does the priest then say?

A. The Secret.

Q. Why is this prayer called *the Secret*?

A. Because it is said in a low voice.

Some are of opinion that it was so called because it was said over the gifts which were to be consecrated, after they had been set apart and separated from the others.

Q. What follows the Secret?

A. The Preface.

3. *The Preface to the end of the Mass.*

Q. What is the Preface?

A. 1st. It is the introduction to the prayers of the Canon.

2d. It is an invitation to return thanks to the Lord for all the blessings which we receive from him, and especially for the great miracle which is about to be performed at the consecration.

Q. How does the Preface commence?

A. It commences with the *Per omnia*, which is the conclusion of the Secret.

Q. What does the priest then do?

A. He salutes the people with the usual words: The Lord be with you; and is answered: And with thy spirit.

Still he does not turn as before towards the people, because he has entered, as it were, into the interior of the sanctuary and the privacy of God, whence he will only come out after the communion.

Q. What admonition does he give in these words: *Sursum corda*; raise your hearts to God?

A. He admonishes the faithful to think of nothing but Jesus Christ, who is about to immolate himself on the altar; and to give up all worldly and earthly thoughts.

Q. What is the answer?

A. *Habemus ad Dominum*—we have them raised to the Lord. With this assurance, on the part of the faithful, he continues.

Q. To what does he then exhort them?

A. To return most humble thanks to God.

Q. What answer is given to this exhortation?

A. It is meet and just.

Q. What does the Preface contain?

A. It contains a solemn act of thanksgiving for Jesus Christ our Lord.

The priest there makes mention of the different orders of angels who praise, honor, and worship God in holy trembling.

In conclusion, he begs of God that our voices may be joined to those of the angels, to render him the same honor here on earth.

Q. How does the Preface end?

A. By a solemn protestation of the sanctity of God. The *Sanctus* is repeated three times: Holy, holy, holy is the Lord God of hosts. The heavens and the earth are full of his glory. *Hosanna* in the highest. Blessed is he who cometh in the name of the Lord. *Hosanna* in the highest.

Q. What is meant by the word *Hosanna*?

A. It is a Hebrew word which signifies : Save now, save, I beseech thee.

The first is addressed to God, the second to Jesus Christ.

Q. What does the priest do when commencing the prayers of the Canon?

A. He raises his hands and eyes to heaven.

Q. What does he then do?

A. He bows down and kisses the altar.

Q. Why does he do that?

A. To denote once more the great need which he has of the assistance of God, and of the saints, because of his unworthiness.

Q. What is meant by the word *Canon*?

A. It is a Greek word meaning an *order*, a *rule*, an *unchanging law*.

Hence, we are to understand, from this word, the fixed and invariable rule of the consecration.

Q. How many prayers does the Canon contain?

A. It contains five.

Q. For whom does the priest pray in the first?

A. He prays for all the Church ; especially for the Pope who is its head, the Bishop of the diocese, the Sovereign of the country, for those whom he wishes particularly to recommend, and for all those who are present.

He also commemorates the Blessed Virgin and the apostles, also some of the martyrs, begging the assistance of their prayers.

Q. What does the priest do while repeating the second prayer?

A. He extends his hands over the oblation.

Q. What does he ask of God?

A. 1st. He begs that that oblation may be pleasing to him.

2d. That he may, of his great goodness, conduct our days in peace.

3d. That he may vouchsafe to preserve us from damnation, and place us in the number of the elect.

Q. What does the third prayer contain?

A. It contains the history of the institution of the Eucharist and the consecration.

Q. Why does the priest prostrate himself after the consecration?

A. To adore Jesus Christ present on the altar.

Q. Why does he raise the host, so as to be seen by the people?

A. 1st. To imitate the elevation of Jesus on the cross.

2d. To make an offering of it to the Eternal Father.

3d. So as that all present may render their homage and adoration.

Q. Why does the priest do the same after the consecration of the wine?

A. For the same reasons.

Q. Why does the priest make the sign of the cross several times over the host and over the chalice, both before and after the consecration?

A. 1st. Before the consecration, it is to bless and sanctify the gifts offered.

2d. After the consecration, it is to show that the sacrifice of the Mass and that of the Cross are but one and the same sacrifice.

3d. That all the graces applied to us in that of the Mass are the fruit of that of the Cross.

The priest makes a commemoration, in this prayer, of the blessed Passion and Resurrection of Our Lord, and of his glorious Ascension, begging of God that he may deign to accept these gifts, as he did those of Abel, of Abraham, and of Melchisedech, to the end that all those who participate therein may be filled with grace and heavenly blessings.

Q. For whom does the priest pray in the fourth prayer?

A. He prays for the faithful departed; both for those whom he particularly recommends, and for all in general.

Q. What does he ask of God for them?

A. 1st. He asks a place of refreshment after the scorching flames of purgatory.

2d. He asks a place of light after the darkness of their prison.

3d. He asks a place of rest and peace after the anguish of being so long deprived of the clear vision of God.

Q. What does the priest do during the fifth prayer?

A. He commemorates several of the saints, and solicits a share in their happiness. This he begs for himself and all who are present, striking his breast and confessing himself a sinner, invoking the mercy of God.

Q. What does he then do ?

A. He raises the sacred host over the chalice, rendering praise and glory to the Holy Trinity through Jesus Christ, with Jesus Christ, and in Jesus Christ.

Q. How do those prayers commence which serve as a preparation for communion ?

A. They commence with the Lord's Prayer.

It is there that we ask of God our daily bread, that bread which came down from heaven, and which surpasses every other substance.

Q. Why do the subdeacon and the deacon successively hold up the paten during the repetition of the Lord's Prayer ?

A. It is to warn the faithful to redouble their fervor, because the time of communion is approaching.

Q. Why does the priest break the host into three parts ?

A. To imitate our Lord, who broke the bread when he consecrated it.

Q. Why does he put one part in the chalice, with the precious blood ?

A. To make it more clearly manifest that the body and blood of Jesus Christ are but one and the same sacrament.

Q. Why does the priest repeat the *Agnus Dei* three times ?

A. To denote the necessity of having purity and peace in order to make a good communion.

Q. Why is the kiss of peace then given ?

A. To denote that we cannot worthily partake of the flesh of the spotless Lamb without being in peace and concord with our neighbor.

Q. Why does the priest kiss the altar before he gives the kiss of peace, wishing it also to the deacon and the assistants ?

A. To show that he gives it not to others, until he has himself received it from Jesus Christ.

Q. Why does the priest again recite some prayer before communion ?

A. To solicit once more the dispositions necessary for making a good communion.

Q. Why does he strike his breast three times, saying each time : Lord, I am not worthy thou shouldst enter under my roof, say but the word and my soul shall be healed ?

A. To proclaim aloud his own unworthiness.

Q. What does he say, taking the body of Jesus Christ?

A. He says: May the body of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Q. What does he say, taking the precious blood?

A. He says: May the blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Q. What does he do after the communion of the faithful?

A. He makes the ablutions, reciting prayers at the same time.

Q. What is the purport of those prayers?

A. They tend to solicit the preservation of the graces received in the holy communion.

Q. Is there any hidden meaning in the ceremony of carrying back the book from the other side?

A. Yes; it is emblematical of the return of the Gospel to the Jews, and their consequent conversion before the end of the world.

Q. How does the Mass end?

A. By an anthem which is called the *Communion*, and a prayer which is called the *Post Communion*.

Q. What is the meaning of the words, *Ite Missa est*?

A. It is a permission for the people to retire.

The *Benedicamus* is an invitation to remain and continue to pray.

Q. What do the people receive before they retire?

A. They receive the priest's blessing.

Q. Of what is that blessing the image?

A. It is the image of that which Jesus Christ will bestow upon his elect at the last day.

Q. What Gospel does the priest recite at the altar just before he returns to the sacristy?

A. The Gospel of St. John, which speaks of the eternity of the Son of God and his incarnation.

SECT. II.—On the Manner of hearing Mass.

Q. In what state must we be to hear Mass well?

A. We must be in the state of grace, or at least in a sincere desire to recover it, if unhappily we have lost it.

Q. When have we this sincere desire?

A. When we have a true sorrow for our sins, a sincere

resolution of sinning no more, and a positive intention to confess as soon as possible.

Q. Is the sacrifice of the Mass as profitable to the absent as to those who are present?

A. It is more profitable to those who are present, even supposing both to have the same dispositions.

Q. Is it, therefore, a holy practice to assist at it every day?

A. Yes, most holy and most beneficial.

Q. Why *most holy*?

A. Because nothing is more proper to sanctify us.

Q. Why *most beneficial*?

A. Because, by assisting at Mass in a proper manner, we gain many advantages: these are the fruits of the sacrifice of the Cross applied to us, and capable of remedying all our corporal and spiritual evils.

Q. What is necessary to be done in order to profit by those great advantages?

A. It is necessary to go there with modesty and recollection; to imagine ourselves amongst the faithful of Jerusalem, who followed Jesus Christ going to Calvary loaded with his cross, and to mingle our tears with theirs.

Q. Is it for Jesus Christ that we should weep?

A. No; it is chiefly for ourselves.

Q. Why?

A. Because it is our sins which have been the cause of his death.

Q. What is to be done on entering the church?

A. To take some holy water in a spirit of faith and compunction.

Q. Why *in a spirit of faith*?

A. 1st. To remember the efficacy of that water in Baptism.

2d. To consider it as water sanctified by the prayers of the Church.

Q. Why *in a spirit of compunction*?

A. In order to obtain, by the use of that sanctified water, the remission of our daily faults.

Q. How are we to regard the church on entering?

A. We are to regard it as the house of God, where he dwells night and day in the midst of his holy angels.

Q. What is the first action which we are to perform?

A. To adore God with the most profound homage.

Q. What is next to be done?

A. To direct the intention.

Q. What intention are we to have in hearing Mass?

A. 1st. To honor God through Jesus Christ.

2d. To obtain the remission of our sins.

3d. To solicit all the necessary graces.

4th. To return thanks for those already received.

While awaiting the commencement of the Mass, it is well to reflect on the Eternal Word clothing himself with our humanity, and to consider his excessive love for men, which reduced him to such an abject condition.

Q. In what posture are we to hear Mass?

A. In an humble and modest posture. If it be a low mass, we are to continue kneeling during the whole time of mass, except while the Gospels are read. If it be a high mass, we are to observe the usual positions.

Q. What are we to do during Mass?

A. We are to pray to God from the beginning to the end, either interiorly or exteriorly. Those who know how to read, should have an Exercise of the Mass, and follow it. Those who cannot read, may recite the beads with attention.

Q. Might we occupy ourselves with the Passion of Our Lord?

A. Yes, and very profitably. Allowing ourselves to be penetrated with the sentiments of the Blessed Virgin, St. John, and St. Mary Magdalen at the foot of the Cross on Calvary.

Q. Is it proper to communicate as often as we hear Mass?

A. Yes, it is very proper to do so, at least spiritually.

Q. What is meant by spiritual communion?

A. It is the inviting or attracting Jesus Christ to enter into the heart, together with all his graces.

Q. How?

A. By ardently desiring to receive him, lamenting our being deprived of that happiness, and humbling ourselves because we are not in a condition to obtain it.

Q. Is that all that is to be done?

A. We are also to make a firm resolution to put ourselves in the way of communicating sacramentally.

Q. What are we to do after Mass?

A. We are to remain for a short time, in order to thank God.

Q. What are we to think of while returning from Mass?

A. We are to meditate on the contrition of those who struck their breasts returning from Calvary.*

Or on the joy of the shepherds returning from the stable where they had seen and adored Jesus Christ.†

CHAPTER IX.

OF THE SACRAMENT OF PENANCE.

Q. What is Penance?

A. It is a sacrament which remits the sins committed after Baptism.

Q. What sins does Penance remit?

A. It remits the sins committed after Baptism.

Q. Does it also remit the sins committed before Baptism?

A. No; it does not.

Q. Why?

A. Because one cannot receive Penance until after Baptism.

Q. Why so?

A. Because one cannot receive any sacrament until they are in the Church.

It is Baptism which introduces us into the Church and gives us a right to the other sacraments.

Hence, so long as we remain outside the Church, we can neither receive Penance, nor any other sacrament.

Baptism is the gate of the sacraments; and it is necessary to pass through it in order to arrive at the others.

Q. What sacrament is it, then, which remits the sins committed before Baptism?

A. It is Baptism.

* St. Luke xiii. 49.

† St. Luke ii. 20.

Baptism has not only the virtue of remitting original sin, but also all the sins actually committed before receiving it.

Q. Are there no sins committed after Baptism which Penance does not remit?

A. No; there are none which it does not remit.

Q. But supposing the sin was very great and enormous?

A. No matter how great or how enormous it may be, Penance has the virtue of remitting it.

Providing that it be submitted to that sacrament, and that the penitent has the necessary dispositions. What is said with regard to the enormity of the sin, may also be said of the number.

Q. Does Penance do nothing more than remit sin?

A. 1st. It reconciles us to God, by giving us the grace which sanctifies; that is to say, from being the enemies of God, it restores us to his friendship.

2d. It gives us back our right to heaven, which we had forfeited.

3d. It usually changes the eternal punishment to a temporal punishment.

4th. It restores the merit of past good works.

Behold how many advantages we derive from Penance.

Q. Who instituted this sacrament?

A. Our Lord Jesus Christ.

Q. When did he institute it?

A. Principally on the day of his resurrection.

He had before said to St. Peter in particular: Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.*

And to his apostles in general: Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose on earth, shall be loosed also in heaven.†

* Conc. Trid. Sess. xlii. c. 1; St. Matt. xvi. 18.

† St. Matt. xviii. 18.

HISTORY

Of the Institution of Penance.

Q. On what occasion did Jesus Christ institute Penance?

A. Principally during his first appearance to his apostles on the day of his resurrection.*

Q. Tell us the circumstances connected with it.

A. 1st. He suddenly stood in the midst of them, the doors being shut,† whereupon they were troubled and affrighted, supposing that they saw a spirit.

2d. He showed them his hands and his sides, in order to prove to them that it was he himself.

3d. He twice said to them: Peace be with you, so as to calm their minds, and to make them feel that being victorious over death and hell, he breathed nought but peace, and thought only of communicating it to them.

4th. He said to them: As my Father hath sent me, so I also send you.

By these words, he communicated to them his power, and gave them a right of jurisdiction over all the earth.

5th. He breathed on them, and said: Receive ye the Holy Ghost.

By that action, and by those words, he made them new men, imparting to them his own spirit.

6th. He finally said to them: Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

Q. What power did they then receive?

A. They received the power of forgiving and retaining sins.

Q. To whom did they communicate this power?

A. To the priests.

Q. When do priests remit sins?

A. When they give absolution.

Q. When do priests retain sins?

A. When they refuse to give absolution.

Q. How many parts has Penance?

A. It has three parts: *Contrition*, *Confession*, and *Satisfaction*.

* St. John xx. 23.

† St. Luke xxiv. 36.

ARTICLE I.

ON CONTRITION.

Q. What is contrition?

A. It is a sorrow and a detestation for sin committed, with a firm purpose of sinning no more.

Q. What is the meaning of the word *contrition*?

A. It means *rending*; because contrition, when it is true, rends the heart.

Q. What does contrition comprise?

A. It comprises three things.

Q. Which is the first?

A. Interior sorrow.

The sorrow must be interior; that is to say, in the heart and soul, not merely on the tongue, in the eyes, or in any outward manifestation. This is what is meant by interior contrition; and it is only just that contrition should be felt in the heart and soul, since it is from the heart and soul that sin comes forth.

Q. What is this interior contrition?

A. It is a true and sincere sorrow for having offended God.

Q. How great should this sorrow be?

A. It should be greater than if one had lost a kingdom.

Consequently, greater than when one has lost a father, a mother, a friend, a relation; health or wealth; because God should be dearer to us than all these things; and this is what is meant by saying that contrition must be *sovereign*.

Q. What is meant by saying that it must be *supernatural*?

A. That is, that it must be excited in the heart by an interior movement of the Holy Ghost.

Q. What is meant by saying that it must be *universal*?

A. That is, that it must extend over all mortal sins, without any exception.

If there were even one mortal sin excepted, we could not obtain the remission of any.

What is said of the *sorrow*, is also to be said of the *detestation* and the *firm purpose*.

Q. Which is the second ?

A. It is the detestation of the sin which one has committed.

Q. What is this detestation ?

A. It is a sovereign hatred of sin.

Q. What does *sovereign* mean ?

A. It means without an equal.

Q. Why must we have a sovereign hatred of sin ?

A. Because sin is the greatest of all evils.

Of all the evils attendant on man, war, famine, pestilence, or any other, none is so great as sin.

It is sin that has introduced all other evils into the world, and will be the cause of all the evils of eternity.

It is sin that disfigures our soul, rendering it like unto the devil, and more hideous than the most hideous death.

It is sin which crucifies Jesus Christ again in our souls, and banishes the Holy Ghost.*

Finally, it is sin which debars us for ever from heaven, and casts us into hell for all eternity. What can, then, be more hateful !

Q. What is the third ?

A. It is the firm purpose.

Q. What is the firm purpose ?

A. It is a true and sincere resolution to sin no more.

It is not a desire, a wish, or merely a design, but a firm resolution to sin no more.

When we have really made such a resolution, if we saw death on one side and sin on the other, and that we were obliged to make a choice, we would choose to die rather than to offend God.

EXAMPLE.

The death of the seven Maccabees and many glorious martyrs.—2 *Mac.* vii.

Q. What are the marks of the firm purpose ?

A. 1st. A change of life ; 2d, avoiding the occasions of sin ; 3d, endeavouring to overcome one's bad habits.

Q. How many marks are there ?

A. There are three.

* Heb. vi. 6.

Q. Which is the first ?

A. A change of life.

Q. What is a change of life ?

A. It is leading a different life from that which we formerly led.

If we were proud, we must be humble ; if we were idle, disobedient, or addicted to lying, we must become industrious, obedient, and truthful. If we were intemperate, or in the habit of swearing or of calumniating our neighbor, we must become temperate, and refrain from swearing, or calumniating. St. Paul, before his conversion, was the enemy of Jesus Christ, of the Gospel, and of all Christians ; after his conversion, he is the apostle of Jesus Christ, the preacher of the Gospel, and the father of Christians.* Behold what is meant by a change of life !

Q. What is the second mark ?

A. It is avoiding the occasion of sin.

Q. Why must those occasions be avoided ?

A. Because they do not fail to lead us back into sin.

The Holy Ghost has said : He who loves the danger shall perish in it.†

As if he said, " You are resolved to sin no more, but you are weak ; you must, therefore, shun all places, all persons, and all things, that have been to you an occasion of sin ; otherwise you shall relapse into sin."

St. Peter immediately went out from the place where he had sinned, and returned there no more.‡ This is the example which must be followed.

Q. What is the third mark ?

A. Laboring to overcome our bad habits.

Q. What do you understand by bad habits ?

A. I understand certain predominant sins to which we are the most inclined.

In one person it is anger, in another intemperance ; in one slander, in another sloth ; in one vanity, in another avarice.

Q. Why must we labor to overcome these bad habits ?

A. Because if they are not destroyed, they soon lead us back into sin.

* Acts ix.

* Eccl. iii. 27.

† St. Matt. xxvi. 75.

See in the life of St. Jerome all that he undertook in order to overcome his habitual inclinations.

Q. What is the condition of him who falls again into sin after having been once converted?

A. He is in a worse condition than he was before.*

Q. Why is his last state worse than his first?

A. 1st. Because he despises all the mercies of the Lord.

What can be more insulting to God!

2d. Because he tramples under foot the blood of the New Testament† by the bad use of the graces received in the sacraments.

3d. Because he enters anew into the slavery of the devil, and this slavery is still more dreadful than the first.

For, that of the true proverb hath happened to them: The dog is returned to his own vomit: and the sow that was washed to her wallowing in the mire.‡

Q. How many sorts of Contrition are there?

A. There are two sorts: the one perfect, and the other imperfect, which is called *Attrition*.

SECT. I.—On Perfect Contrition.

Q. What is perfect Contrition?

A. It is a sorrow for having offended God, because he is supremely good.

Q. What is it that excites this sorrow?

A. The love which we conceive at sight of the sovereign goodness of God.

The sinner then attentively considers God and his sovereign goodness; he finds him amiable, he loves him, and grieves for having offended him.

The penitent Magdalen bursts into tears at the feet of Jesus, and Jesus says to Simon: I say to thee, many sins are forgiven her, because she hath loved much.§ This is the model of perfect contrition.

We see the same manifested in the person of David and of St. Peter, whose tears were inexhaustible.

Q. What does this love operate in the heart?

A. It operates a true change.

* St. Matt. xii. 45.

† Heb. x. 29.

‡ 2 Peter ii. 22.

§ St. Luke vii. 47.

Q. How?

A. By detaching the heart from sin and attaching it to God.

Q. What is this change called?

A. It is called *conversion* or *justification*?

Conversion, because the sinner returns to God, from whom he had turned away to attach himself to sin.

Justification, because from being a sinner, he becomes just.

Q. Is there any true conversion without this change?

A. No; there is not, and cannot be.

It is for us to beg of God humbly and sincerely that he may give us that love which changes the heart.

SECT. II.—On *Attrition*.

Q. What is attrition?

A. It is a sorrow for having offended God, through the shame of having committed sin, or the fear of receiving punishment.

Q. What is the meaning of the word *attrition*?

A. It means *imperfect rending*.

Because it does but commence to rend the heart, whereas perfect contrition rends it entirely.

Q. What sorrow does attrition contain?

A. It contains sorrow for having offended God, through the shame of having committed sin, or the fear of receiving punishment.

Q. What is it that excites this sorrow?

A. The shame of having committed sin, or the fear of being punished for it.

Q. Are that shame and that fear good?

A. Yes, when they are founded on faith.

For, faith teaches us that nothing is more shameful in the eyes of God and his angels than to commit sin, and that he who commits it incurs an eternal punishment, if his sin be of the number of those which are called *mortal*.

Q. Does attrition of itself justify the sinner?

A. No; but it disposes him to receive the grace of justi-

fication by absolution, in which the efficacy of the sacrament of Penance principally consists.

Q. To what does attrition dispose the sinner?

A. It disposes him to receive the grace of justification.

Q. What is the grace of justification?

A. It is that which renders us just, because it puts us in the state of grace.

Q. By what means do we receive this grace of justification?

A. By absolution, in which the efficacy of the sacrament of Penance chiefly consists.

Q. Why so?

A. Because absolution is the complement of the perfection of this sacrament. It is the sentence which the priest pronounces over the penitent, and which completes his justification, when he has on his part the necessary dispositions.

Q. What are the dispositions necessary for justification?

A. It must, firstly, be excited in the heart by a movement of the Holy Ghost, and not merely by a natural impulse; secondly, it must debar the will from sinning; thirdly, it must contain the hope of pardon.

See page 138, the dispositions necessary for being justified.

Q. What is the first disposition?

A. That it must be excited in the heart by a movement of the Holy Ghost, and not merely by a natural impulse.

The contrition of Saul and of Antiochus was useless, because it was not excited in the heart by a movement of the Holy Ghost, but only by a natural impulse.*

Q. What is the second condition?

A. That it must debar the will from sinning; which includes a beginning of the love of God, because it is only the love of God that is capable of changing the heart. The general assembly of the clergy of France, in 1700, declares that *no one can consider himself secure, unless in the two sacraments of Baptism and Penance, (besides the acts of faith and hope,) he begins by loving God as the source of all justice.*

Useless contrition of Pharaoh and of Simon the magician, because it did not debar the will from sinning.†

* 1 Kings xv.; 2 Mac. ix.

† Exod. vii. and fol.; Acts viii.

Q. What is the third condition?

A. That it must contain the hope of pardon.

The contrition of Cain and of Judas was useless, because it did not contain the hope of pardon.*

Q. What difference is there between perfect contrition and attrition?

A. 1st. The one is caused by love, and the other by shame or fear. 2d. The one justifies the sinner, and the other only disposes him for justification.

Q. Which is preferable?

A. Perfect contrition.

ARTICLE II.

ON CONFESSION.

Q. What is Confession?

A. It is an accusation of all one's sins, made to the priest, in order to obtain absolution.

Q. Why do you say that Confession is an accusation?

A. Because the sinner therein accuses himself.

If we do not now accuse ourselves, the devil shall one day accuse us. By accusing ourselves now we shall obtain pardon; but if we wait till the devils accuse us, there will be no pardon for us.

There must, therefore, be neither excuse nor prevarication in our accusation, but simplicity, candor, and sincerity.

Q. Why do you say that it is an accusation of *all* one's sins?

A. Because it would be a great evil to conceal even one mortal sin.

It is necessary to confess every mortal sin, because one cannot be remitted without the other.

With regard to venial sins, although there is not the same obligation, yet it is good to confess them all, the better to manifest the state of the soul, and also because one might easily be mistaken by regarding as venial what might be mortal.

* Gen. iv.; St. Matt. xxvii.

Q. Why do you say that it is an accusation of one's sins?

A. Because we are only to confess *our own* sins, and not those of others.

We are to accuse ourselves so as not to make known the sins of another without necessity, and then to choose a confessor, if possible, who knows nothing of the person of whom we have to speak.

Q. Why do you say that it is an accusation of sins?

A. Because we are only to tell the evil that we have done.

In confession, we are not to speak of our virtues, or our good works, or any other matter; we are only to speak of our sins, and that clearly, precisely, and in as few words as possible. It is not necessary to repeat at every sin: Father, I accuse myself; it is enough to say it at the beginning, then say: I have done such a thing so many times, without waiting to be asked. If we want to ask advice on any subject, we must wait till after confession.

Q. To whom must this accusation be made?

A. It must be made to a priest, because it is only priests who are empowered to hear it. Jesus Christ gave this power to his apostles, who have transmitted it to them.*

Q. Why must this accusation be made to the priest?

A. In order to obtain absolution. What sweetness! what goodness! what mercy on the part of God! Men are placed before earthly judges to be condemned; before the priest, to be absolved!

Q. What is the virtue of absolution?

A. It is that of effacing sin and remitting eternal punishment. He who would attentively consider this virtue, must needs be moved to make a good confession.

Q. Who are worthy of this absolution?

A. They who are well disposed.

Q. When are we well disposed?

A. When we give proofs of a true and sincere conversion. When we have a true sorrow for having offended God, a true detestation of sin, and a true purpose of sinning no more, with a resolution to make satisfaction to God and our

neighbor ; these are the unfailing proofs of a sincere conversion.

Q. Who are unworthy of absolution ?

A. They who are ill-disposed.

Q. When are they ill-disposed ?

A. When they do not give proof of a true and sincere conversion.

Q. Who are those persons ?

A. 1st. They who are ignorant of the truths essential to salvation.

2d. They who have neither contrition nor firm purpose.

3d. They who often fall into the same mortal sins.

4th. They who will not give up the immediate occasions of sin.

5th. They who refuse to forgive or make restitution.

Such are all those who keep bad books, dangerous songs, immodest pictures, and also women and girls who dress in an immodest manner.

Q. How are they to act whose dispositions appear doubtful ?

A. They ought, by the advice of their confessor, to take time to render those dispositions certain.

And, in the mean time, to make use of all those means prescribed by their confessor.

Q. Why are all those things to be observed ?

A. To the end that the penitent may not render himself guilty of receiving absolution badly.

Nothing is more to be feared than this ; because it would render the sinner guilty of the profanation of a sacrament which applies to us the merits of the blood of Jesus Christ.

Q. How must we declare our sins ?

A. We must declare their number, their different qualities, and the considerable circumstances connected with each.

Q. What is meant by *their number* ?

A. It means the number of times that each sin has been committed. For instance, if one has lied ten times, it is not enough to say : I have lied ; but it is necessary to add : ten times, and so on with other sins.

If, after a careful examination, we cannot *precisely* tell the number we must tell it as nearly as we can.

Q. What is meant by *their different qualities*?

A. The different kinds of the same sin.

For instance, there are four kinds of swearing: simple swearing, when one swears with truth, but without necessity; swearing contrary to the truth, which is called *perjury*; swearing against God, which is called *blasphemy*; and swearing by wishing evil to one's self or others, which is called *imprecation* or *malediction*. - In this case, it is not sufficient to say: I have sworn so many times, but also what kind of swearing, and so on with the other sins which are divided into several kinds.

Q. What is meant by the *considerable circumstances*?

A. Those circumstances which render the sin considerably greater.

For instance, if one has taken from another twenty dollars, it is a greater sin than if they took only six; and if those twenty dollars were taken from a poor man, it is a greater sin than if they were taken from a rich man. It is, therefore, necessary to mention those circumstances which much increase the sin, and so with the others.

Q. Is it necessary to declare them all?

A. Yes; if one wilfully conceals any mortal sin, they do not receive the remission of their sins, and moreover commit a sacrilege.

Q. Why do they not receive the remission of their sins?

A. Because mortal sins cannot be remitted the one without the other.

The sin which is concealed is not remitted; so neither can the others be remitted.

Q. What happens to those who wilfully conceal any mortal sin?

A. 1st. They do not receive the remission of their sins.

2d. They commit a sacrilege.

Q. Why do they commit a sacrilege?

A. Because they profane the sacrament which they receive.

Hence, their confession serves only to add a sacrilege to their sins. It would be better never to confess, than to confess in that way. This misfortune befalls the sinner as often as he wilfully conceals a mortal sin, either of thought or desire, word, deed, or omission.

To avoid this misfortune, it is necessary :

1st. To choose a confessor in whom they may have entire confidence.

2d. To remember that God will publish before the whole world, at the day of judgment, the sins which are hidden in confession.

Q. In how many ways are sins wilfully withheld in confession ?

A. In four ways: 1st, through neglect; 2d, through shame; 3d, through fear; 4th, through malice.

Q. How are they withheld through neglect ?

A. By not making the examination of conscience with the necessary care and attention.

As the matter is one of the utmost importance, too much care and attention cannot be given to it.

Q. How are they withheld through shame ?

A. When shame prevents the sinner from declaring them.

The shame will be much greater when the sinner shall have to appear before Jesus Christ at the hour of death, and at the last judgment, in the presence of men and angels.

We should commence by telling those which we are most unwilling to tell.

Q. How are they withheld through fear ?

A. When they are retained through fear of what the confessor may think.

And what cause is there for fear? If the confessor be a judge, he is a judge of clemency and of goodness; and he is likewise a compassionate father and a charitable physician.

Moreover, he is strictly bound to secrecy, under penalties so rigorous, that there is nothing to fear.

It may be further necessary to observe, that if any one, being near a confessional, should chance to hear any thing of the confession, he is likewise bound to keep it secret.

So it is with any one who might find a confession written; if any portion of it were read inadvertently, it would be very wrong to continue reading it deliberately.

Q. How are sins withheld through malice ?

A. When they are knowingly and wilfully concealed.

The priest indeed says to those deceitful penitents: I absolve you; but Jesus Christ says to them: I condemn you. The priest says: I open heaven to you; but Jesus

Christ says : I open hell to you. The priest says : Go in peace ; but Jesus Christ says : Go with my curse.

When there is neither neglect, nor shame, nor fear, nor malice, the penitent is not guilty, and he receives the remission of the sins forgotten, as well as those which he has confessed ; always on condition that he accuse himself of them as soon as he remembers them, at farthest, at his next confession.

Q. What is necessary to be done, in order to obtain an exact knowledge of all one's sins ?

A. We must examine ourselves on the commandments of God and of the Church, and consider what sins we have committed against each.

Q. On what are we to examine ourselves ?

A. On the commandments of God and of the Church.

Q. Why ?

A. To consider what sins we have committed against each : whether by thought or desire, word, deed, or omission.

We may also go through the seven capital sins.

It is, moreover, necessary to examine ourselves on the particular obligations of the state in which we are engaged.

Parents owe to their children love, education, instruction, good example, and correction. Children owe to their parents love, respect, obedience, and assistance ; so on with the others.

In order to find out these sins, it is only necessary to review one's daily occupations, the places where we have been, and the persons with whom one has associated.

One may also make use of a book of examination ; and if they distrust their memory, they can write.

Q. How is it necessary to examine one's self ?

A. With much care and attention.

Q. What must be done, in order to make a proper examination ?

A. 1st. To retire to a private place, away from noise and bustle.

2d. To implore the lights of the Holy Ghost.

3d. To reflect that this examination may be the last we shall live to make.

4th. To give it the necessary time and attention.

With these precautions, and the habit of examining one's self every evening, and confessing at least once a month, the examination before confession becomes easy.

Q. Is the confession of venial sins absolutely necessary?

A. No; but it is very useful, and the absolution received for them gives an increase of grace.

Q. Why is the confession of venial sins not absolutely necessary?

A. Because they may be remitted by other means.

Q. By what means?

A. 1st. By an act of contrition, or an act of charity.

Without a motion of grace or of charity, these sins cannot be remitted.

When we perfectly love God, we hate all that is displeasing to him.

2d. By the recitation of the *Confiteor*.

We therein confess our sins in general, and strike our breast, because we are sorry for having committed sin. This is the reason why the Church causes it to be recited at Prime and Complin, and at the beginning of Mass.

3d. By the repetition of the Lord's Prayer.

Because in it there are found those words: Forgive us our trespasses, as we forgive those who trespass against us. We should always repeat those words with a heart full of compunction.*

4th. By prayer, alms, and fasting.

What St. Augustine calls a daily penance for our daily sins.†

We are, therefore, to pray, to give alms, and to fast, with the intention of expiating our daily faults by penance.

5th. By the holy use of blessed bread and holy water.

The Church, in blessing these, begs that the faithful who make a holy use of them, may be purified, receiving health both of soul and body. They are, therefore, to be used with piety and respect.

6th. By the blessing of bishops, and even of priests. When we humble ourselves, heart and mind, because of our sins, before those who are the representatives of Jesus Christ.

* St. Aug. Ep. 103; Hom. ult. inter. 50.

† Ibid.

Q. Do these means exclude the confession of venial sins ?

A. No ; on the contrary, it is always profitable.

Q. Why ?

A. Because the absolution which we receive for them gives us a fresh supply of grace.

Q. What does that grace operate in us ?

A. It effaces those sins.

We are to bring to the confession of venial sins a true contrition, including a true sorrow, a true detestation, with a true and firm purpose ; otherwise the sacrament would be null and void, and would render us guilty. Hence it is that those who have only venial sins to confess cannot be too careful.

Q. How many sorts of confession are there ?

A. There are two sorts : public confession, and secret or auricular confession.

Q. What is public confession ?

A. That which was in use in the days of public penance. It was made aloud in the church, in presence of all the faithful.

Q. What is secret or auricular confession ?

A. It is divided into particular and general confession.

Q. What is the particular confession ?

A. It is a confession of the sin committed since the last confession made.

Q. What is the general confession ?

A. It is a confession of all the sins of one's whole life, from the first moment of the use of reason till the time of its being made.

All one's sins are then to be told whether they had been already confessed or not.

When sins are then remembered which were never before confessed, it is necessary to apprise the confessor thereof, and tell him the reason why they were not confessed.

The particular confession is to be first made, in order that the confessor may know the present state of the conscience.

Q. When is it proper to make a general confession ?

A. When one *knows* or *doubts* that he may have made

some bad confessions. Then the general confession; or, at least, a review is necessary, in order to place the conscience in a good state.

Q. When is it necessary to make a general confession?

A. 1st. Before the first communion.

2d. Before making choice of a state.

3d. At the end of life.

Q. Why before the first communion?

A. In order to make a better preparation.

Besides, there is reason to fear for the confessions made before that time.

Q. Why before making choice of a state?

A. To draw down the lights and blessings of which one has need.

Q. Why at the end of life?

A. In order to prepare one's self for a happy death.

On the manner of Confessing.

Q. What is to be done, when one is prepared for confession?

A. They are then to go to the church. There must be nothing careless or negligent in the dress or outward appearance: the sacrament demands that respect and attention.

Q. What is the first thing to be done?

A. To humble ourselves before God, and beg of him the grace to make a good confession; we are then to ask the Blessed Virgin and our good angel to assist us.

Q. In what posture are we to confess?

A. In a kneeling posture, the eyes cast down and the hands joined; the gloves are to be taken off, as also the muff, sword, (if there be one,) &c.

Q. How must we commence?

A. By making the sign of the cross, asking the confessor's blessing, and reciting the *Confiteor* as far as the *mea culpa*, either in Latin or one's own tongue, remaining bowed down all the time.

The formula for asking the blessing is: *Benedic mihi, Pater, quia peccavi*; or, *Bless me, Father, for I have sinned*.

During the confession, we are to give no other name to the confessor than that of *father*: that being a name which inspires confidence. It is also necessary to turn so as not

to face the confessor, and to put one's head so near as not to be heard by any one.

Q. How must the confessor be considered?

A. As though he were Jesus Christ himself.

Q. Why?

A. Because he holds his place.

Q. What is the first thing to be told him?

A. 1st. The time of our last confession; 2d, whether we then received absolution; 3d, whether we performed the penance imposed upon us.

Q. By what sins are we to commence?

A. By those which we have the greatest reluctance to tell; and then all the sins that we can remember, taking care to mention their number, their different qualities, and the considerable circumstances connected with each.

Q. What are we to say at the end?

A. "And I also accuse myself generally of all the other sins which I may have committed, and do not remember; I beg God's pardon for them, I am sorry for them, and am resolved to sin no more, with the help of God's grace: I ask penance and absolution from you, father," then finish the *Confiteor*, bowing down.

Q. How are we to receive the advice of our confessor?

A. We must receive it with great respect: hearing him as though it were Jesus Christ himself, in whose name he speaks to us.

Q. How are we to receive our penance?

A. We must receive it with great submission; and when the confessor thinks fit to put off giving us absolution, we must humbly acquiesce, knowing that he has only our own good in view; and we are to do exactly what he tells us, in order to render ourselves worthy of it.

Q. How are we to receive absolution?

A. We are to receive it in all humility, and wholly penetrated with sorrow for our sins.

Q. What are we to think of, in order to excite in our minds a greater detestation of sin?

A. We are to think that we are at the foot of the cross of Christ, and that his precious blood is flowing to wash away our sins.

Q. It is not enough, then, to pronounce an act of contrition?

A. No; unless the heart pronounces it as well as the mouth.

Q. What are we to do on going from the confessional?

A. We are to prostrate ourselves before Jesus in the holy sacrament.

Q. Why?

A. 1st. To thank him for the grace just received.

2d. To make new protestations of fidelity to him.

3d. To reflect on the advice of our confessor and engrave it on our heart.

Q. When and how are we to accomplish our penance?

A. As soon and as faithfully as we possibly can.

Q. Is it proper to speak to any one of our penance or of what our confessor has told us?

A. No; we must be careful not to speak of any thing that passes at confession.

ARTICLE III.

ON SATISFACTION.

Q. What is satisfaction?

A. It is a reparation due to God and our neighbor for the injury done them.

Q. When do we do an injury to God?

A. When we disobey his commandments. It is a grievous injury to resist so high an authority.

See how he punished the first disobedience of our first parents.

We would not dare to disobey our earthly rulers before their face, and yet we dare to disobey God before his face. What blind temerity!

Q. When do we injure our neighbor?

A. When we do him any wrong, either in his person, his honor, or his wealth.

Q. On what condition do we obtain the remission of our sins?

A. On condition that we repair the injury we have done.

Any one who has not this intention, cannot obtain forgiveness.

Q. What is this reparation called?

A. It is called *satisfaction* : and it is the third part of the sacrament of Penance.

EXAMPLE.

Of the three scourges proposed to David.—2 *Kings* xxiv.

Q. Are we obliged to satisfy God after our sins are forgiven?

A. Yes ; for although the eternal penalty is remitted by absolution, there is usually a temporal punishment to be undergone either in this life or the other.

Q. What punishment is remitted, together with the sin, by absolution?

A. The eternal punishment.

Q. What is the eternal punishment?

A. It is a punishment endured in hell for all eternity.

Q. What punishment usually remains to be undergone after the eternal punishment is remitted?

A. There usually remains a temporal punishment.

Q. What is a temporal punishment?

A. It is a penalty which lasts but for a time, and must be undergone either in this life or the other.

In this life, by works of penance ; or in the other, by the rigorous pains of purgatory. I say rigorous, because, according to the holy fathers, they surpass all the pains of this life.

Q. Why do you say this punishment *usually* remains?

A. To make it understood that it does not always remain.

Q. When is it that it does not remain?

A. When the fervor and contrition of the penitent are great. Such was the case with Magdalen, whose sins our Lord entirely remitted without imposing any penance upon her, because she had loved much.*

Q. How do we satisfy God?

A. By the works of penance which we accomplish through

* St. Luke vii. 47.

the grace of Jesus Christ, in whom we live, merit, and satisfy.

Q. What do you understand by works of penance?

A. I understand painful and mortifying works.

In proportion as we have tasted the pleasure of sin, so ought we to feel the pain thereof; otherwise the penance is not proportioned to the sin.

Q. Do we satisfy God by painful and mortifying works?

A. Yes; when we accomplish them by the grace of Jesus Christ.

Q. Why by the grace of Jesus Christ?

A. Because it is in Jesus Christ that we live, merit, and satisfy.

Q. What is meant by that?

A. That without Jesus Christ, we can neither live, merit, nor satisfy.

Thus, all our satisfactions derive their value from Jesus Christ, and without Jesus Christ, they would be of no value before God.

So far, then, from our satisfactions detracting from the satisfaction of Jesus Christ, they do but enhance its value, since they derive all their efficacy from it.

Q. What are the works of penance?

A. They are those which are imposed by the priest: principally prayer, fasting, and alms-deeds.

Q. By whom must the works of penance be imposed?

A. They must be imposed by the priest.

Q. Why?

A. Because they make part of the sacrament of Penance. If they were not imposed by the priest, they would no longer make part of it, they would no longer have the same virtue, which is to operate, by themselves, the remission of sin.

Q. Have not those penances which we impose on ourselves, or which come in any other way, the same virtue?

A. No; they have not.

Q. Why?

A. Because they do not make part of the sacrament of Penance.

Q. What virtue have they?

A. That which is given to them by the patience where-

with they are endured; provided that that patience be Christian and in imitation of that of Jesus Christ and the saints.

Q. What are the works of penance chiefly imposed on us by the priest?

A. Prayer, fasting, and alms-deeds.

Q. What is understood by prayer?

A. 1st. All mental and vocal prayer; 2d, assisting at the holy sacrifice; 3d, assisting at any of the divine offices; 4th, spiritual reading; 5th, offering to God all our actions and all our sufferings; 6th, meditation on the sacred truths, and elevation of the heart to God.

Q. What is understood by fasting?

A. 1st. All the retrenchment of food, comfort, or pleasure; 2d, all maceration of the flesh, haircloth, sackcloth, discipline, lying on the hard floor, &c.; 3d, all mortification of the mind; rebukes, humiliations, and contradictions patiently endured for God's sake, the renouncement of our own judgment and of our own will.

Q. What is understood by alms?

A. All the spiritual and corporal works of mercy.

Q. What are the spiritual works of mercy?

A. 1st. To admonish sinners; 2d, to instruct the ignorant; 3d, to give good counsel; 4th, to comfort the afflicted; 5th, to bear patiently with the troublesome; 6th, to pardon injuries; 7th, to pray for the living and the dead, and for those who persecute us.

Q. What are the corporal works of mercy?

A. 1st. To feed the hungry; 2d, to give drink to the thirsty; 3d, to harbor strangers; 4th, to clothe the naked; 5th, to visit the sick and those who are in prison; 6th, to ransom prisoners; 7th, to bury the dead.

EXAMPLE.

Penance of the Ninivites.—*Jonas* iii.

Q. Are we bound to make satisfaction to our neighbor?

A. Yes; we are bound to repair the injury we have done, him, either in his person, character, or fortune.

Q. How do we injure our neighbor in his person?

A. By abusing him either by word or deed.

Q. To what satisfaction are we then bound?

A. 1st. If we have abused him by words, we must ask his pardon. St. Paul excuses himself before the high priest.* If we have abused him by action, we must see that his wounds or bruises be properly attended to, and that he be provided with the necessary aliments.

Q. How do we injure our neighbor in his honor?

A. By depriving him of it, either by slander or calumny.

Q. To what restitution are we then obliged?

A. We are obliged to repair the wrong we have done him.

One has perhaps hindered a merchant from selling his merchandise, a mechanic from getting employment, a young woman from being settled in the world, and so on with the others. It is not enough, in these cases, to repair the reputation thus injured, we are also bound to make restitution for the injury we have done.

Q. How do we injure our neighbor in his fortune?

A. Either by taking from him what is his, or retaining it unjustly.

Q. What satisfaction are we bound to make?

A. We are bound to make restitution of all that we have thus taken or retained;† and even for whatever loss they may have thereby sustained: without these three sorts of satisfaction, there is no hope of pardon.

Q. How many conditions are necessary to receive the remission of our sins by the sacrament of Penance?

A. There are five: First, to examine our conscience strictly; second, to have a true sorrow for having offended God; third, a strong resolution never to offend him more; fourth, to confess all our sins to a priest; fifth, to make satisfaction to God and our neighbor.

EXAMPLE.

Of the Prodigal Son.

This example manifests all the degrees of a true conversion: 1st, He enters into himself and examines his state;

* Acts xxiii. 5.

† Zacheus; St. Luke xix. 8.

2d, that state is grievous to him ; 3d, he determines to quit it ; 4th, he declares himself a sinner before his father ; 5th, he is resolved to be treated as a hired servant.

SECT. I.—*On Public Penance.*

Q. What penance was formerly done ?

A. Very long and severe penance.

Q. How long did it last ?

A. Longer or shorter, according to the usage of the churches.

Q. What was appointed by St. Basil, who lived in the fourth century ?

A. He appointed two years for theft ; seven years for fornication ; eleven years for perjury ; fifteen years for adultery ; twenty years for murder ; the whole life for apostacy ; and to these last, the holy communion was not given until the end of their life.

Q. What was the object of this severity ?

A. 1st. To make sinners sensible of the enormity of sin, and how hard it is to get rid of it.

2d. To keep in the path of duty even those who had preserved their baptismal innocence.

Q. How was penance inflicted on those who were found worthy of it ?

A. 1st. They presented themselves at the door of the church on the first day of Lent, (Ash-Wednesday,) meanly and wretchedly clad ; 2d, they received ashes from the hands of the bishop, with sackcloth wherewith to clothe themselves ; 3d, they prostrated themselves, while the bishop, the clergy, and the people offered up prayers on their behalf.

Q. What did the bishop then tell them ?

A. He told them that he was about to expel them from the church, as God formerly expelled Adam from the terrestrial paradise.

Q. To what did he exhort them ?

A. He exhorted them to do penance, hoping in the mercy of God.

Q. What did he then do ?

A. He put them out of the church, the gates of which were immediately closed against them, to make them the

more sensible that, by their sins, they had closed heaven against themselves.

Q. What austerities did they practise during the whole time of their penance ?

A. 1st. They fasted either every day, or very frequently, on bread and water ; 2d, they prayed long, either on their knees or prostrate on the ground ; 3d, they watched all the night or slept on the ground ; 4th, they gave alms according to their ability ; 5th, they abstained from amusements, conversation, and business ; 6th, they were debarred from all intercourse with the faithful, unless in case of necessity.

It was only bishops and priests appointed for that purpose, who visited them, in order to encourage them.

Q. What did they do, being thus alone in their houses ?

A. They prayed and groaned.

Q. Did they not then go to church ?

A. They were only permitted to go there on festival days.

Q. Did they go in with the faithful ?

A. No ; they remained in the porch.

Q. What did they do there, clothed in sackcloth and ashes ?

A. They prostrated themselves before those who entered, and kissed their feet.

Q. Why did they thus humble themselves before the faithful ?

A. In order to move them to compassion, and to ask the assistance of their prayers.

Q. What were they permitted to do, after having remained for some time at the door of the church ?

A. They were permitted to go in to hear the instructions, on condition that they went out again as soon as they were ended.

Q. What were they permitted to do, after having remained some time further in this state ?

A. They were permitted to pray with the faithful, but lying prostrate on the ground.

Q. To what were they admitted after another while ?

A. They were admitted to pray with the faithful.

Q. Of what were they deprived in this fourth state ?

A. They were deprived of the privilege of making their offering and of communicating.

Q. How were they distinguished from the faithful?

A. By being placed at the left side of the altar.

Q. What were they given to understand by that?

A. That they had deserved, by their sins, to be placed on the left hand of Jesus Christ on the last day.

Q. How many classes of penitents were there?

A. There were four: the *Weepers*, the *Listeners* or *hearers*, the *Prostrates*, and the *Assisters*.

Q. How long had they to remain in each class?

A. Any one, for instance, who had committed wilful murder, was four years amongst the *Weepers*; five years amongst the *Listeners* or *hearers*; seven years amongst the *Prostrates*; and four years amongst the *Assisters*; the twenty years of his penance being accomplished, he was admitted to a participation in the holy things; that is to say, the Eucharist.

When the fervor of the penitent was great, or for some other important reasons, the penance was shortened.

Q. On what day were they reconciled after their penance?

A. On Holy Thursday.

Hence the name of Maunday-Thursday, given to that day: *Maunday* means *absolved*.

Q. What did they do after receiving this solemn absolution?

A. They threw off their penitential garments, and put on others which marked the joy of their reconciliation.

Q. When did they communicate?

A. They communicated on Easter-night, with the newly-baptized.

Q. Were there none exempt from public penance?

A. None amongst the laity, no matter how high their rank might be.

Witness the memorable example of the Emperor Theodosius the Great.

Q. Were the clergy subjected to public penance?

A. No; they were not.

They only lost their rank; that is to say, they were for ever interdicted from their functions, and reduced to a level with the laity.

Q. Why were they not subjected to public penance?

A. Because of the respect due to the Sacrament of Holy Orders.

Also, to the end, that they might be doubly punished, their suspension being in itself a very grievous penalty.

Q. Could a man receive any order or be raised to any ecclesiastical ministry after having once been put in penance?

A. No; he could not, even though he had been absolved and reconciled.

Q. Why was the Church so strict in this matter?

A. To denote that the anointed ministers of God should be far more holy and more perfect than the rest of the faithful.

Q. Could the sinner be a second time admitted to public penance?

A. No; those who fell again into sin were abandoned to the mercy of God. All this tended much to preserve the faithful in a state of grace.

SECT. II. *On Indulgences.*

Q. What is an indulgence?

A. It is a remission of the temporal punishment due to sin.

Q. What punishment is due to mortal sin?

A. An eternal punishment.

Q. How is that eternal punishment remitted?

A. By the sacrament of Penance, at the same time that the sin is pardoned. The one follows the other.

Q. What usually remains to be undergone after the eternal punishment is remitted?

A. There usually remains a temporal punishment.

Q. Why do you say *usually*?

A. To signify that it does not always remain.

Q. When is it that it does not remain?

A. When the fervor and contrition of the penitent are great, as in the case of Mary Magdalen.*

Q. Where is this temporal punishment undergone?

A. Either in this life or the other.

Q. But cannot the Church also remit it?

A. Yes; she can.

* St. Luke vii.

Q. What name is given to the remission of the temporal punishment ?

A. It is called *indulgence*.

Q. How many sorts of indulgences are there ?

A. There are two sorts : plenary and partial.

Q. What is a plenary indulgence ?

A. It is that which remits *all* the temporal punishment due for sin.

Q. What is a partial indulgence ?

A. It is that which remits only a part of the temporal punishment due for sin.

Q. How many sorts of plenary indulgences are there ?

A. There are three. 1st. The jubilee, every twenty-five years.

This was, at first, to have taken place every hundred years, then every fifty years, then every thirty-three years ; finally it has been fixed for every twenty-five years.

2d. That which is given under the form of jubilee. This is granted as often as the Pope thinks proper, on important occasions, such as that of his accession to the Papal chair, &c.

3d. That which is simply called plenary.

This is granted only to certain persons in certain places ; such are those which are attached to confraternities ; whereas that of the jubilee is granted to the faithful throughout the world.

But in order to gain either plenary indulgences or partial indulgences, the prescribed conditions must be faithfully fulfilled ; otherwise no indulgence could be gained.

Q. By what power does the Church grant indulgences ?

A. By the power which she has received from Jesus Christ.

Q. Who are they, in the Church, who have power to grant indulgences ?

A. The Pope and the bishops ;* the Pope without restriction, and the bishops with restriction ; viz., a year at the dedication of a church, and forty days on other occasions ; whereas the Pope can grant indulgences to all the faithful of the entire world, and as often as he thinks it expedient.

Q. From whom have the Pope and the bishops received this power?

A. They have received it from Jesus Christ.

Jesus Christ gave it to his apostles, and the apostles have transmitted it to the Pope and the bishops.

Q. By what words did Jesus Christ give this power?

A. By these words: Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.*

These words comprise the power of remitting not only sins and their eternal punishment, but also the temporal punishment. Sins and their eternal punishment, by absolution; the temporal punishment, by indulgence.

EXAMPLE.

God shortens, in favor of David, the three days of pestilence.

St. Paul shortens, in favor of the Corinthians, the penance of a sinner whom he had himself put in prison.—2 Cor. ii.

Q. Whence does the Church take wherewith to supply for the temporal punishment which she remits?

A. She takes it from the treasure of the Church.

Q. Of what does that treasure consist?

A. It consists of the infinite merits of Jesus Christ, and the superabundant satisfaction of the Blessed Virgin and the saints.

Q. What must we do in order to gain these indulgences?

A. We must be truly penitent, and fulfil the conditions prescribed by the Church.

Q. What is the first thing necessary for gaining indulgences?

A. It is to be truly penitent.

Q. When are we truly penitent?

A. When we are sincerely converted. Without that sincere conversion, no indulgence can be gained, since the remission of sin must always precede the indulgence.

Q. What is the second thing necessary for gaining indulgences?

A. It is to fulfil the conditions prescribed by the Church.

Every one is to read with attention, or hear read, the *Bull* of each indulgence, and the *mandamus* of the bishops, and conform thereto in every particular.

* St. Matt. xviii. 18; St. Matt. xvi. 19; St. John xx. 23.

In the Bulls of the jubilee, there are usually confession, stations, alms, fasting, and holy communion.

Q. What are the usual privileges of the jubilee?

A. They are three in number.

Q. Which is the first?

A. The liberty of choosing whatever confessor one may think best for that time.

Q. Which is the second?

A. The power which confessors then have of absolving reserved cases and censures.

Q. Which is the third?

A. The power which confessors then have of changing vows, with the exception of those of religion and of chastity.

Q. What ought we to propose to ourselves in doing what is appointed for the jubilee?

A. The glory of God and our own sanctification.

Q. In what state is a person who has truly gained the jubilee?

A. In the same state in which he was after Baptism:

In the state of grace, without spot or stain, and with the same rights.

CHAPTER X.

OF EXTREME UNCTION.

Q. For whom was this sacrament instituted?

A. For the sick.

Q. What brought disease into the world?

A. Sin. If Adam had not sinned, we should have seen in the world neither sickness nor disease, nor any of the many ills to which life is subject, nor death.

Q. Why does God send or permit sickness?

A. 1st. To purify us from our sins.

2d. To give us an opportunity of practising virtue.

3d. To detach us from this perishable life.

Q. What must we do, in order to render them available for our salvation?

A. 1st. We must receive them with submission.

2d. We must bear them with patience.

3d. We must unite our sufferings to those of Jesus Christ and the saints. See the example of Job, of David, of Ezechias, or of Tobias.*

Q. What is necessary to be done, if the sickness be dangerous?

A. 1st. It is necessary to begin by reconciling one's self to God, by making a good confession.

2d. To become reconciled with our neighbor, if we have offended him.

3d. To repair the wrong which we may have done him in his person, wealth, or reputation.

4th. To remedy any scandal that we may have given.

5th. To put our temporal affairs in order.

6th. To demand the sacraments, and receive them with piety and devotion.

Q. What is Extreme Unction?

A. It is a sacrament instituted for the spiritual and corporal relief of the sick.

Q. By whom was this sacrament instituted?

A. It was instituted by our Lord Jesus Christ.

Q. When?

A. It is thought to have been after his resurrection.

As this sacrament is the completion of the sacrament of Penance, it is thought that its institution was subsequent to that of Penance, which was principally instituted on the very day of the resurrection.†

Q. Where is Extreme Unction clearly mentioned?

A. In the Epistle of St. James.‡

Is any man sick among you? says that apostle, Let him bring in the priests of the Church, and let them pray over him, anointing him with oil, in the name of the Lord: And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him. Which made the Fathers of the Council of Trent say,§ that this sacrament was insinuated by St. Mark,|| recommended and announced by St. James, but instituted by Our Lord.

* Job. i.; 1 Kings xxiv.; 4 Kings xx.; Tobias ii.

† Conc. Trid. Sess. xiv. ch. 1.

‡ Ch. v. ver. 14, 15.

§ Sess. xiv. ch. 1.

|| St. Mark vi. 13.

Q. Who have the power to give Extreme Unction ?

A. The priests.

Q. How do they give it ?

A. By praying over the sick, and making several unctions on the eyes, ears, nostrils, mouth, bosom, hands, and feet.

Q. What do they say at each unction ?

A. May God, through this unction of sacred oil, and through his exceeding great mercy, forgive you all the sins which you have committed by seeing, hearing, &c., &c.

Q. With what are the unctions made ?

A. With oil consecrated by the bishop. Each unction is wiped off with lint or cotton, which is afterwards burnt, in order that the holy oil may not be profaned.

Q. To whom is this sacrament given ?

A. To those who are dangerously ill. Of this class, also, are old people who are so weak as to be in danger of death.

This sacrament is not given to children under seven years old, to idiots, to persons condemned to death, to public sinners, nor to excommunicated persons.

Q. What relief does this sacrament give to the sick ?

A. It gives spiritual and corporal relief.

Q. What is *spiritual relief* ?

A. A relief which regards the soul : it imparts to it the strength required in that state.

Q. What is meant by *corporal relief* ?

A. A relief which regards the body ; either the decrease of the malady, or the strength to endure it with patience.

Q. What are its effects ?

A. There are three principal effects.

Q. What is the first ?

A. It is to strengthen the sick person against the temptations of the devil and the horrors of death.

Q. What is it that usually disturbs a sick person at the approach of death ?

A. The temptations of the devil.

Q. To what do those temptations tend ?

A. They tend principally to throw us either into presumption or despair.

To some they represent that they have nothing to fear, their life having been full of good works, and thereby the devil tries to make them fall into presumption.

To others he represents that their sins are too great and too numerous to hope for pardon, and thus he seeks to drive them into despair.

Q. What is it that strengthens the sick against these temptations?

A. The grace of Jesus Christ.

Q. What sacrament is established for conferring that grace?

A. The sacrament of Extreme Unction.

Strengthened by the grace of that sacrament, we repulse those temptations, and preserve the humility which keeps us safe from presumption, and the confidence in God which saves us from despair.

St. Martin, equally filled with that humility and that confidence in God, said boldly to the devil, whom he saw near him in his last moments: What dost thou there, thou cruel beast? thou shalt find nothing in me, dreadful spirit: Abraham's bosom is ready to receive me. And saying those words he died, at the age of eighty-one years.

Q. What is it that usually terrifies the sick person at the approach of death?

A. The horrors of death.

Q. What do you mean by the horrors of death?

A. I mean all that is terrible in death:

The separation of soul and body;

The privation of all creatures;

The general bereavement of all things;

The decay and corruption of the grave;

The utter solitude of the soul when it departs from the body;

The dreadful judgments of God.

The greatest saints have feared and trembled at that moment.

St. Hilary, struck with all those things, said, to encourage himself: Go forth, my soul, go forth! what dost thou fear? who stops thee? Thou hast served Jesus Christ for nearly seventy years, and dost thou fear death? And with these words he breathed his last, being fourscore years of age.

Q. What is it that fortifies the sick person against the horrors of death?

A. It is the grace of Jesus Christ.

Q. What sacrament is established for conferring that grace?

A. The sacrament of Extreme Unction.

Fortified by the grace of that sacrament, we rise above those terrors, and sigh after the joys of a blissful eternity.

Q. What is the second effect?

A. To wipe away the traces of sin, and sin itself, if there remain any to be expiated.

Q. What sin is it that deprives us of seeing God for ever?

A. Mortal sin—if one die without having obtained forgiveness.

Q. What sin is it that deprives us for a time of the vision of God?

A. It is venial sin, together with the remains of sin.

Q. What do you mean by the remains of sin?

A. I mean the weakness and the languor which sin, whether original or actual, leaves in the soul, even after it is forgiven.

Q. What virtue has Extreme Unction over the remains of sin?

A. It has the virtue of wiping them away.

Q. What virtue has it over venial sins?

A. It has the virtue of effacing them, provided they are displeasing to us, and that we love them not.

Q. Has it the same virtue over mortal sins?

A. Yes, in two cases.

Q. Which is the first?

A. When we do not know them.

We have contrition for them all in general; we would be disposed to confess them; but cannot do so, for want of knowing them.

Q. Which is the second?

A. When we are unable to confess them.

We know them; we have contrition for them; we would wish to confess them; but cannot do so because we have lost our senses or the use of our speech.

In these two cases they are effaced by Extreme Unction.

Q. Which is the third?

A. It is to restore the health of the body, if it be necessary to salvation.

Q. Does Extreme Unction relieve only the soul of the sick person ?

A. It also relieves the body.

Q. How ?

A. By restoring its health.

Q. When does it restore the health of the body ?

A. When that health is necessary to salvation.

For instance, if the sick persons be not yet in a fit state to appear before God ; if they require time to do penance and repair their faults, &c.

If all these advantages were attentively considered, people would not so often postpone the reception of this sacrament ; on the contrary, they would desire it, and would eagerly ask for it.

Q. How does this sacrament give strength to the sick ?

A. Principally by confirming **their** faith, and exciting in their hearts the desire and the hope of possessing God.

Q. Against what have the sick need of being fortified ?

A. Chiefly against the temptations of the devil and the horrors of death.

Q. Why do you say *chiefly* ?

A. Because they also require to be strengthened against the sufferings which they endure.

Q. How does Extreme Unction strengthen them against the temptations of the devil ?

A. By confirming their faith.

Q. What assistance do they derive from their faith being confirmed ?

A. They derive strength to surmount the temptations of the devil.

They consider therein the justice of God and his mercy ; in sight of his justice they conceive sentiments of humility ; in sight of his mercy they conceive sentiments of confidence ; and hence they are equally defended against presumption and despair.

Q. How does extreme Unction fortify them against the horrors of death ?

A. By exciting in their hearts the desire and the hope of possessing God.

Q. What assistance do they find in that desire and that hope of possessing God ?

A. They find in it strength to overcome the horrors of death.

Being no longer occupied with aught save that desire and that hope, they think no more of what is terrible in death; or, if they do, it is only to make a generous sacrifice of their fears.

St. Francis said when dying, being full of the desire and the hope of possessing God: Release my soul from prison, that I may praise thy name; the just wait for me, until thou reward me.

St. Louis, in the same spirit, said: Lord, I will come into thy house: I will worship towards thy holy temple in thy fear.

Q. How does this sacrament fortify the sick against the pains which they endure?

A. By inspiring them to bear them with joy, or at least with patience.

This is observed in all sick persons who are true Christians.

Q. Why is it called Extreme Unction?

A. Because it is the last unction which the Christian receives.

The first is that of Baptism.

The second is that of Confirmation.

The third, for bishops and priests, is that of the sacrament of Orders, and for kings, that of their consecration.

Q. Is it not to be received till the last extremity?

A. It suffices to be dangerously ill; and when it is received with a sound mind and a free will, it is all the better, and its efficacy is the greater.

Q. Is it necessary, then, to wait till the sick person be despaired of before this sacrament is conferred?

A. No, it suffices to be dangerously ill.

As it is one of the virtues of this sacrament to restore health to the sick, we must not wait till there be no hope; for then there could be no ordinary cure expected, and a cure would be miraculous.

Q. What advantage do they derive from this sacrament who receive it with a sound mind and a free will?

A. 1st. They are better disposed for it.

2d. They draw more fruit from it.

As the fruit of the sacraments usually corresponds to the dispositions wherewith they are received, it follows that

they who are the best disposed, derive the most profit from their reception.

Q. In what disposition must this sacrament be received?

A. If the sick person be in mortal sin, it is necessary to confess, if he be in a condition to do so; and if not, he must excite himself to contrition, and ask absolution.

Q. What must the sick person do before receiving Extreme Unction, if he be in mortal sin?

A. He must confess his sins, if he possibly can.

Q. What must he do, if he is unable to make his confession?

A. He must excite himself to contrition and ask absolution.

Any person who received this sacrament without acting thus, would receive it in a bad state and would render himself guilty of sacrilege; which must be avoided with the utmost care.

CHAPTER XI.

OF HOLY ORDERS.

Q. What is Holy Orders?

A. It is a sacrament which gives the clergy grace and power to administer the sacraments and perform their other priestly functions holily.

Q. What are the priestly functions?

A. They are preaching, offering up the holy sacrifice, &c.

Presiding at the public prayers of the faithful and at their burial; blessing water and bread, and other things, and consecrating churches and sacred vessels; not to speak of those which belong to the inferior orders.

Q. Can all the faithful perform the priestly functions?

A. No; none but those who have authority to do so.

Q. Who are they who have authority to do so?

A. Bishops, Priests, Deacons, and others.

Q. What sacrament is it which gives that authority?

A. The sacrament of Holy Orders.

Q. Who is it that administers this sacrament?

A. Only the bishop.

Q. Why?

A. Because it is only he who has the plenitude and perfection of the priestly power.

Q. Does this sacrament only confer the power of performing the priestly functions?

A. It also gives the grace to perform them holily.

Q. What is meant by *holily*?

A. That is to say, in a manner pleasing to God, edifying to their neighbor, and sanctifying to themselves.

Q. Whence comes this power?

A. It comes from Jesus Christ, who gave it to his apostles, with the power of communicating it to others.

Q. In whom does the power of performing the priestly functions abide as in its source?

A. In Jesus Christ.

Q. To whom did Jesus Christ give it?

A. To his Apostles:

In general, when he said to them: All power is given to me in heaven and in earth; as my Father hath sent me, so I also send you.*

And in particular, when he said to them: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Do this in commemoration of me.—Whose sins you shall forgive, they are forgiven them;—and, behold, I am with you all days, even to the consummation of the world.†

Q. To whom did the Apostles transmit this power?

A. They transmitted it to the bishops, priests, and deacons. The Church has also established other ministers to assist these.

Q. Had the Apostles a right to communicate their power to others?

A. Yes, Jesus Christ gave them authority to do so, by these words: All power is given to me in Heaven and in earth; as my Father hath sent me, so I also send you.

Q. How has that power of the Apostles come down to us?

A. By a succession which has never been interrupted, and which will continue till the end of time. There is no

* St. Matt. xxviii. 18, 19, 20.

† St. John xx. 23.

bishop, no priest, nor any other minister in the Catholic Church, whose power of performing the priestly functions does not come directly from the Apostles through their successors; and this succession of bishops from the Apostles down has never been interrupted, and never shall be interrupted, till the end of time. For Jesus Christ told them: Behold, I am with you all days, even to the consummation of the world.

Q. How many different orders are there in the Church?

A. There are seven in the Latin Church.

Q. What are the four minor orders?

A. They are those of *Porter*, *Lector*, *Exorcist*, and *Acolyte*.

The *porter*, to open and shut the doors of the church, to keep it clean and in proper order, and to ring the bells. The *lector*, to read aloud in the church. The *exorcist*, to expel evil spirits from the bodies of the possessed.* The *acolyte*, to prepare the bread and wine for the holy sacrifice, and to carry the candles.

Q. What are the three *Major* or *Holy Orders*?

A. Those of *Sub-deacon*, *Deacon*, and *Priest*; the latter includes both the priestly and the episcopal orders.

The *sub-deacon* to assist the priest at the altar.

The *deacon* to wait immediately on the priest at the altar.

The *priest*, to offer up the holy sacrifice, to preach and to administer the sacraments, with the exception of Confirmation and Holy Orders, which are reserved for the bishop.

Q. What is the preparation for all these orders?

A. The tonsure.

Q. What is the tonsure?

A. It is a holy ceremony whereby a layman passes to the ecclesiastical state, and which entitles him to the rights and privileges of that state.

Q. What is necessary for those who receive the tonsure?

A. They must have been confirmed,† know how to read and write, and be well instructed in the catechism.

The person who presents himself for the tonsure must wear a soutan, with a surplice on his arm and a taper in his hand.

* Exorcism is now almost exclusively confined to the priests.

† Conc. Trid. Sess. 22, ch. 4.

Q. What does the bishop do when giving the tonsure?

A. He cuts off the hair in the form of a cross and puts on the surplice.

Q. What does the person receiving the tonsure protest?

A. He protests that he takes God for his inheritance.

Q. How ought he to conduct himself?

A. Always in an edifying manner, and wearing the marks of his state; that is to say, the tonsure, his hair cut short, and the ecclesiastical habit.

Q. In what dispositions must Holy Orders be received?

A. There are four principal dispositions for it.

Q. Which is the first?

A. It is that one must be called to that holy state, and not take it upon one's self.

Q. By whom must one be called?

A. By God.

Neither doth any man, says St. Paul, take the honor to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself to be made a high-priest; but he that said to him, Thou art my Son, this day have I begotten thee.*

Q. How does God make his voice heard?

A. 1st. By the inspirations which he gives us; 2d. By the voice of our superiors; 3d. By the advice of wise and impartial persons.

Q. What does God give to those whom he calls to this state?

A. He gives them the necessary graces and talents.

Q. Of what do they render themselves unworthy who enter of themselves into this holy state?

A. They render themselves unworthy the protection of God.

Q. To what do they expose themselves?

A. They expose themselves to eternal perdition.

EXAMPLE.

Revolt and punishment of Core, Dathan and Abiron. The rod of Aaron blossoms.—*Num.* xvi. and xvii.

Unwillingness of Moses to take charge of the people of God, although he was commanded to do so.—*Exod.* iii. and iv.

Gideon only consents to undertake the deliverance of the people of God when assured of his vocation by two miracles.—*Jud.* vi.

* Heb. v. 4.

Q. Is it only to the ecclesiastical state that it is necessary to be called by God?

A. It is necessary to be called by him to every state.

Q. Why?

A. 1st. Because God is the master of all states.

2d. Because without God no one can succeed in any state.

It is, therefore, necessary to be called by God to the religious state, or to the married state, as well as to the ecclesiastical state.

Q. Which is the second?

A. It is to be animated with zeal for the glory of God and the salvation of souls.

Q. What should be the continual occupation of ecclesiastics?

A. Promoting the glory of God and the salvation of souls. If this be the principal duty of all persons in every state, it is especially the duty of ecclesiastics, as they are destined solely for that purpose.

Q. When do we promote the glory of God?

A. When we make him known, loved, and served.

Q. When do we promote the salvation of souls?

A. When we procure for others the means of knowing, loving and serving God.

Q. What virtue is necessary for promoting both these ends?

A. Zeal for the glory of God and the salvation of souls.

Consider the labors of the Apostles,* and especially of the Apostle St. Paul, to promote the glory of God and the salvation of souls.

So now also, says that Apostle, shall Christ be magnified in my body, whether it be by life or by death.

For to me, to live is Christ, and to die is gain. And if to live in the flesh, this is to me the fruit of labor: and what I shall choose, I know not. But I am straitened between two: having a desire to be dissolved, and to be with Christ, being by much the better: but to remain in the flesh is necessary for you.†

St. Martin, being near his death, said to God: Lord, if I am still necessary to thy people, I refuse not labor.

Q. Which is the third disposition?

A. It is to be irreproachable in morals.

Q. When is a person irreproachable in morals?

A. When no one can accuse him of any considerable fault.

This does not refer to those failings to which all men are subject.

“It behoveth, therefore, a bishop,” says St. Paul, and in proportion, all other ministers, “to be blameless sober, prudent, of good behavior, chaste, given to hospitality, a teacher; not given to wine, no striker, but modest; not litigious, not covetous.”*

Q. Which is the fourth?

A. It is to be in the state of grace.

Q. When are we in the state of grace?

A. When we are free from mortal sin.

Q. What must be done if one feels themselves guilty of any mortal sin?

A. They must have recourse to the sacrament of Penance.

Q. What harm would it be if one received this sacrament, being in mortal sin?

A. They would commit a sacrilege.

Q. Can this sacrament be repeated?

A. No, because it imprints a character on the soul.

CHAPTER XII.

OF MATRIMONY OR MARRIAGE.

Q. What is marriage in general?

A. It is the legitimate association of man and woman.

Q. Who is its author?

A. God himself.

HISTORY.

Of the institution of marriage.—*Gen. ii. 13.*

Q. When did God institute marriage?

A. He instituted it at the beginning of the world.

* 1 Tim. iii. 2.

Q. How?

A. By giving to Adam a wife whom he formed from one of his ribs.

Q. Why was the first woman formed from one of Adam's ribs?

A. To the end that he might love her as a part of himself.

She was not formed from the head, nor from the feet of Adam, to show that she was neither to be his mistress nor his servant; but from his rib, to show that she was to be his inseparable companion.

Q. Of what is marriage the figure?

A. It is the figure of the union of Jesus Christ with his Church: so the apostle says.

If marriage be the figure of the union of Jesus Christ with his Church, there ought to be a resemblance between both. Now, this was the union of Jesus Christ with his Church: he left his Father to unite himself to his Church. He formed her of the blood and water which issued from his side. He is her head, and constitutes but one body with her; it is the same spirit which animates both. He loves her; and she, on her side, loves and obeys him. He procures for her all sorts of goods and advantages; and the Church procures for him all the glory that she can. Finally, their union is indissoluble.

Behold the model of the union of man and woman,—a model which they should faithfully copy!

Q. Who was it that raised marriage to the dignity of a sacrament?

A. It was Jesus Christ.

1st. The Church has always placed it in the number of the sacraments, and recognized it as such; 2d, the holy fathers declare that Jesus Christ assisted at the wedding of Canaan for the purpose of sanctifying marriage;* 3d, he sanctioned marriage by saying: What God hath joined together, let no man put asunder;† 4th, there is reason to believe that Jesus Christ, after his resurrection, ordered his apostles to celebrate it with certain sacred ceremonies.

Q. What is the sacrament of Matrimony?

A. It is a sacrament which sanctifies the legitimate association of man and woman.

* St. John ii. 1.

† St. Matt. xix. 6.

Q. What association does marriage contain ?

A. The legitimate association of man and woman. Of one man and one woman—not of several.

Q. What does the sacrament do with regard to this association ?

A. It sanctifies it.

Q. What is meant by saying: it sanctifies it ?

A. That it renders it pleasing to God.

Q. How does it sanctify it ?

A. By the grace which it gives to those who receive it worthily.

Q. Does this sacrament sanctify every association of man and woman ?

A. It only sanctifies that which is legitimate.

Q. When is it legitimate ?

A. When it is conformable to the laws of the Church and of the State.

Those laws prescribe that persons who receive this sacrament shall be of age ; that the marriage be published three times ; that it be performed by an approved priest in presence of at least two witnesses ; finally, that there be no lawful impediment.

Q. What is the object of matrimony ?

A. The production of children, who, being regenerated by Baptism, may fill the Church and heaven.

Q. Why are children born ?

A. To replenish the Church and Heaven.

The Church is the assembly of the faithful, and Heaven is the assembly of the blessed.

Q. How do people enter the Church ?

A. By Baptism.

Q. How do they persevere therein ?

A. By inviolably preserving the faith.

Q. Do all those who are born enter into the Church ?

A. No ; for all do not receive Baptism. How grateful should we be to God for having received so great a favor !

Q. Do all who enter the Church persevere to the end ?

A. No ; for many lose the faith.

How carefully should we preserve it, for without faith it is impossible to please God !

Q. How do people enter Heaven ?

A. By innocence, either preserved or regained.

Without innocence it is impossible to enter heaven. If it be lost, it must be regained by penance.

Q. Do all who enter the Church and persevere therein enter Heaven?

A. No; for all are not in a state of innocence at the moment of death.

Hence, it is not enough to have faith, in order to enter Heaven, it is also necessary to have innocence.

Q. In what dispositions must matrimony be received?

A. There are three principal dispositions necessary.

Q. What is the first?

A. It is to receive it with a conscience purified from all mortal sin.

Q. What is necessary to be done, if one feels themselves guilty of any mortal sin, before receiving this sacrament?

A. It is necessary to have recourse to the sacrament of Penance.

Q. Why?

A. In order to purify the conscience.

Q. What sin do they commit who receive this sacrament in mortal sin?

A. They commit a sacrilege, because they profane the sacrament.

Q. Of what do they deprive themselves?

A. They deprive themselves of the grace of this sacrament.

Hence so many unfortunate marriages and so many souls lost in this state.

Q. What is necessary to be done before embracing this state?

A. 1st. It is necessary to consult God, in order to know whether he calls us to this state.

2d. To examine one's self, in order to ascertain whether they are fit for it.

3d. To consult persons capable of giving advice; this is the way to avoid repenting the choice one has made.

EXAMPLE.

What Eliezer did to choose a wife for his master's son.—*Gen. xxiv.*

Q. How is it necessary to prepare for the reception of this sacrament?

A. It is necessary to prepare for it by good works.

Q. By what good works principally?

A. By prayer, fasting, and alms.

EXAMPLE.

Preparation of the young Tobias and his wife.—*Tob. viii.*

Q. How is the sacrament to be received?

A. With much piety and devotion.

Q. What is the second disposition?

A. It is to receive it with the intention of serving God in that state.

Q. With what intention should one enter into that state?

A. With the intention of serving God therein.

Whatever state one may be in, they always belong to God; he is still the Lord and Master, and entitled to be served by all mankind.

EXAMPLE.

Punishment of Sarah's seven husbands, because of their evil intention.—*Tob. iii.*

Q. How do people serve God in the marriage state?

A. By giving him worshippers for time and for eternity.

It is marriage that peoples earth, and afterwards heaven; it provides subjects to replenish the Church with holy ministers; the monasteries with religious men and women; and the State with good subjects in all the different grades of society.

Q. What are married persons to do, in order to fulfil so noble an end?

A. 1st. They are to conduct themselves holily in marriage.

2d. They are to watch carefully over the education of their children.

3d. They are to exclude from their households every thing that is not Christian: dangerous books, immodest pictures, obscene conversation, calumny and detraction, gambling, luxury, fashions, vanity, &c.

Q. What is the third disposition?

A. It is to receive it with the modesty, respect, and recollection becoming the sanctity of the sacrament.

Q. In what does the sanctity of this sacrament consist?

A. 1st. In that it represents the union of Jesus Christ with his Church.

2d. In its having Jesus Christ for its Author.

3d. In its having the virtue of producing grace.

Q. What does this sacrament require in those who receive it?

A. It requires *interior* and *exterior* sanctity.

Q. In what does *interior* sanctity consist?

A. It consists in purity of conscience and goodness of intention. This we have just explained.

Q. In what does *exterior* sanctity consist?

A. It consists in modesty and propriety.

Q. Wherein should this modesty and propriety appear?

A. It should appear on the face and in the whole exterior; in the deportment, dress, and ornaments.

EXAMPLE.

Modesty of Rebecca.—*Gen. xxiv. 65.*

Q. Is it only in the church that this modesty is to be observed?

A. It is to be observed at all times and in all places, but especially on the day of the marriage and the following day.

Q. Is it only the married pair who are bound to observe this modesty and decorum?

A. All those who are present are bound in like manner.

Q. Is there not a dispensation from this rule because those days are days of rejoicing?

A. No; because Christians are never to rejoice but in the presence of God.

EXAMPLE.

Of that wedding to which Jesus Christ, the Blessed Virgin, and the disciples were invited.—*St. John ii. 1, 2.*

Q. According to this example, then, of our Lord, the Blessed Virgin, and the disciples, every one may go to weddings?

A. Yes, provided they participate in their virtue.

Q. And unless they do so, they cannot go then?

A. The surest way is not to go at all.

Q. Why?

A. Because it rarely happens that one returns from such places just as they went.

Virtue almost always sustains some injury on such occasions, and is scarcely ever preserved wholly inviolate. Hence it is that no modest girl should be allowed to go to weddings without her mother, or some prudent friend in her place.

Q. Where should this sacrament be received?

A. In the parish church and from one's own pastor, if possible.

Q. Can it not be otherwise received?

A. It may be received from any priest, and in any other place, by permission of lawful superiors, but always in the presence of two or three witnesses.

If any persons were married without this condition, their marriage would be null and void, that is to say, they would not be married.

Q. What are the obligations of husband and wife?

A. 1st. To live together in a holy union.

2d. Mutually to keep their conjugal faith.

3d. To assist each other in their wants.

4th. To give their children a Christian education.

Q. What is the first obligation of the husband and wife?

A. To live together in a holy union.

Q. When is the union of husband and wife holy?

A. 1st. When they do nothing contrary to the sanctity of marriage.* They are, consequently, bound to ascertain what is permitted, and what is not permitted. Many persons commit grievous sin, for want of being instructed.

Marriage is honorable in all, says St. Paul, and the bed undefiled.

2d. When they both labor assiduously for their common good.

Each observing a reasonable economy, giving in to no superfluous expense, and avoiding all extravagance.

3d. When they encourage each other to virtue and to good works by their words and by their example.

Q. What is the second obligation of the husband and wife?

A. It is mutually to keep their conjugal faith.

Q. To whom does the husband give himself in receiving this sacrament?

A. He gives himself to his wife.

Q. To whom does the wife give herself?

A. She gives herself to her husband.

Not only their affection, their goods, but also their person.

Q. In presence of whom is this donation made?

A. 1st. In presence of the Lord, and before his holy altar.

2d. In presence of the priest and of the assistants.

Of the priest, who unites them together, in the name of the Father, and of the Son, and of the Holy Ghost;

Of the assistants, who offer up prayers to God on their behalf.

This donation is afterwards confirmed by the offering of the sacred victim, and sealed with the very blood of Jesus Christ, and by the prayers which the priest repeats, having his hand extended over them in the middle of the holy sacrifice, and by the blessing which he gives them at the end, reciting some other prayers.

Q. What name is given to this reciprocal donation of the husband and wife?

A. It is called *conjugal faith*.

Q. Can they afterwards give themselves to others?

A. No; neither can do so without a crime, so long as the other lives.

This donation is too holy and too solemn for any one to dare to violate it, and they who would do so would commit a heinous crime.

Q. What is the third obligation of the husband and wife?

A. To assist each other in their necessities.

Q. In what necessities?

A. In all necessities, both spiritual and corporal.

Q. What are the spiritual necessities?

A. Those which regard the soul.

They are bound to admonish them of their faults, especially those which might endanger their salvation; and in case of a dangerous illness, they are to procure the last sacraments for them in good time.

Q. What are the corporal wants?

A. Those which regard the body,

In the troubles and afflictions which are inevitable. It is

necessary, in this state, that the strongest should support the weakest; and in their sickness and infirmities they are to procure for them what assistance they can.

Q. What is the fourth obligation of the husband and wife?

A. To give their children a Christian education.

Q. What is the first attention which they owe to their children?

A. To preserve them from all accidents previous to their birth.

When any such accident occurs through their fault, it is a great sin, and is a reserved case.

Q. What is the second?

A. It is to have them baptized without delay.

Baptism is so great a blessing that it cannot be procured too soon.

The parents are also bound to give them virtuous god-fathers and godmothers; and if the mothers cannot nurse them, which would be much better, they must be provided with healthy nurses, who are irreproachable in their conduct. The parents are bound to guard them from all danger until they are able to take care of themselves, and the neglect which would be followed by any serious accident would be one of the reserved cases.

Q. What is the third?

A. To make them receive the sacrament of Confirmation as soon as they are old enough.

Q. What is the fourth?

A. To teach them early to know, love, and serve God.

This is the end for which God has created and placed us in the world. To do for them what they cannot do for themselves, and to choose for them wise and Christian teachers.

To be careful to engrave on their hearts the respect which they owe to God and to all that regards religion, such as holy places, sacred things, and persons consecrated to God.

Q. What is the fifth?

A. To accustom them from their childhood to a simple and frugal life.

To give them a sufficiency of every thing, but nothing more;* to make them avoid all excess in eating, or drink-

ing, or in sleep, in play or amusement, in dress, ornaments, &c.

Q. What is the sixth?

A. To inspire them from their youth with a love of labor.

All men are born for labor, though of various kinds, according to the difference of station.*

It is necessary, therefore, to apply them to it as soon as they are old enough.

Idleness, says the Holy Ghost, hath taught much evil;† and is, as the proverb says, “the mother of all vice.”

Q. What is the seventh?

A. To procure for them as good an establishment as the parents possibly can.

To the end that their children may bless them all the days of their life, being mindful of the good things they have received from them, and that they may be in a state to assist them, in case they require it. Fathers and mothers, by acting in this way, serve God very profitably in their state, merit for themselves great reward, and put themselves in the way of going to be united with God for all eternity in heaven, after having been united to him here on earth for a time.

On Virginity.

Q. What state is more perfect than that of marriage?

A. The state of virginity.

To this state also belong those widows who live in chastity.‡ See the account of Anna, the prophetess.§

Q. Why is that state the most perfect?

A. 1st. Because it renders us like unto Jesus Christ.

Thus our Lord had a special affection for St. John because of his virginity.

2d. Because it bears more resemblance to the life of the blessed in heaven.

Virgins are the angels of the earth, as the angels are the virgins of heaven.

3d. Because it leaves a greater liberty to serve God.

He that is without a wife, says St. Paul, is solicitous for

* Job v. 7.

† Eccl. xxxiii. 29.

‡ Judith viii.

§ St. Luke ii.

the things that belong to the Lord, how he may please God.*

But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.

Q. Is every one capable of this perfection?

A. No, none except those to whom that grace is given from above.

All receive not this word, says Jesus Christ, but they to whom it is given. And he adds: He that can receive it, let him receive it.†

Q. What will be the privilege of Christian virgins?

A. 1st. To sing a new canticle, and to follow the Lamb whithersoever he goeth.‡

2d. To have a particular crown, like the martyrs and the doctors.

CHAPTER XIII.

OF THE COMMANDMENTS OF GOD.

Q. Is it enough to be baptized and have faith in order to be saved?

A. No; it is also necessary to keep the commandments of God and of the Church.

Q. What is the first thing necessary for salvation?

A. To be baptized.

Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.§ See Chapter VI., page 154, on Baptism, how the Baptism of water may be supplied.

Q. What is the second thing necessary for salvation?

A. To have faith.

Children receive in Baptism the habit of that virtue, as well as that of hope and of charity.

He that believeth, and is baptized, shall be saved: but he that believeth not shall be condemned.¶

* 1 Cor. vii. 32.

† St. Matt. xix. 11.

‡ Apoc. xiv. 4.

§ St. John iii. 5.

¶ St. Mark xvi. 16.

Q. What is the third thing necessary for salvation?

A. To keep the commandments of God and of the Church.

This refers to adults, that is to say, those who have attained the use of reason, and know how to discern good from evil.

If thou wilt enter into life, keep the commandments.* This was the answer given by Our Lord to a young man who asked him : Good Master, what good shall I do that I may have life everlasting?

Q. Is it not enough, then, for adults to be baptized and have faith in order to be saved?

A. No; they must also keep the commandments of God and of the Church.

Baptism and faith open the Church for our reception, and place us in the rank of Christians; but the observance of the commandments opens heaven for us, and places us amongst the saints.

Faith without works is dead,† says St James.

This must be indelibly engraved on the hearts of all who really wish to be saved.

Q. How many commandments has God given us?

A. Ten : three of which relate to God himself, and the other seven to our neighbor.

Q. How many of the commandments relate to God?

A. Three.

Q. Which are they?

A. The first three.

Q. How so?

A. Because the first commands us to adore God; the second, to respect his name; and the third, to keep holy the days consecrated to his honor.

Q. How many of the commandments relate to our neighbor?

A. Seven.

Q. Which are they?

A. The last seven.

Q. Demonstrate that.

A. The first of those seven commands us to honor our fathers and our mothers, and the other six forbid us to in-

* St. Matt. xix. 17.

† St. James ii. 17.

jure our neighbor, either in his person, wealth or reputation.

Q. Whence comes it, then, that Our Lord reduces the whole law to the two commandments of the love of God and the love of our neighbor?

A. It is because the love of God comprises the first three, and the love of our neighbor the seven others.

Q. What commandments are contained in the love of God?

A. The first three.

Q. How so?

A. Because, when we truly love God, we adore him, we respect his holy name, and duly observe the days set apart for his honor.

Q. What commandments are contained in the love of our neighbor?

A. The seven others.

Q. How so?

A. Because, when we truly love our neighbor, we honor our father and mother, and injure no one whatsoever, either in their person, wealth, or reputation.

Hence, it is with much reason that Our Lord reduces the whole law to the two commandments of the love of God and of our neighbor.

Q. What are the commandments of God?

A. Here they are as they are recorded in the Holy Scripture, book of *Exodus*, ch. xx.:

I. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing: thou shalt not adore them nor serve them.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember that thou keep holy the Sabbath day.

IV. Honor thy father and thy mother, that thou mayest be long lived upon the land.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's wife.

X. Thou shalt not covet thy neighbor's goods: his house, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his.

Q. When did God give those ten commandments to the Israelites?

A. At the commencement of their journey through the desert.

In the year of the world 2513, before Christ 1491, in the third month after their departure from Egypt.

Q. What is this law called?

A. It is called the written law.

Q. Why?

A. Because God gave it written on two tables of stone.

Q. Were men without any law, then, previous to that time?

A. No; they had the natural law.

Q. What is the natural law?

A. The law of reason and of conscience.

Men read therein the evil which they were to avoid and the good which they were to do.

Q. Why did God give them another?

A. Because the first was disappearing from the earth, so great, was the malice of men.

Q. What law has succeeded to the written law?

A. The law of grace.

There have, then, been three laws: the natural law, the written law, and the law of grace, which last is to subsist till the end of time.

Q. Can we fulfil the commandments of God?

A. Yes, we can, with the grace of God.

Q. What is necessary to be done in order to obtain that grace?

A. It is necessary to ask it without ceasing.

God commands nothing impossible;* but, in giving us his commandments, he warns us to do what we can, to ask for grace to do what we cannot do ourselves, and he gives that grace when it is sincerely desired.

Jesus Christ says: My yoke is sweet and my burden light.†

And St. John assures us that the commandments of God are not heavy.‡

* Conc. Trid. ch. xi.

† St. Matt. xi. 30.

‡ St. John v. 3.

-ARTICLE I.

Q. What is ordained by the first commandment: Thou shalt not have strange gods before me?

A. 1st. That we are to believe in God; 2d. To hope in him; 3d. To love him perfectly; 4th. To adore him alone.

Q. What is the first thing which this commandment obliges us to do?

A. To believe in God.

Q. What is it to *believe in God*?

A. To hold for certain that there is a God, and to submit to all the truths which he has revealed, and declared to us by his Church.

Q. What virtue is it that makes us believe in God, and in all the truths which he has revealed and declared to us by his Church?

A. Faith.

This virtue is the root and the foundation of salvation. We ought to value it very highly, thank God for it without ceasing, and preserve it with the utmost care.

Q. What is the first truth which faith teaches us?

A. That there is a God.

Q. How are we to hold this truth?

A. We are to hold it for certain.

Q. When do we hold it for certain?

A. When we believe it without any sort of doubt.

Q. Why are we to believe it without any sort of doubt?

A. Because God himself has said it.

Hear, O Israel, the Lord our God is one Lord.*

Jesus Christ has repeated the same words in St. Mark.†

Hence, God being all truth and goodness can neither deceive nor be deceived.‡

Q. Does it suffice to believe that there is a God, in order to have faith?

A. No, we must also submit to all the truths which he has revealed and declared to us by his Church.

Q. What is meant by saying that we *must submit*?

A. That is to say, that we must captivate our minds under the obedience of faith.

We are to refrain from reasoning on mysteries which

* Deut. vi. 4.

† St. Mark xii. 29.

‡ Heb. vi. 18.

are infinitely above human comprehension, and to reduce it to an entire and absolute submission.

Such was the obedience of the Blessed Virgin to the words of the Angel. If she speaks, it is but to solicit instruction and to confirm herself in obedience. This, then, is our model in the obedience which we owe to all the truths which God has revealed and declared to us by his Church.*

Q. What are the truths which God has revealed to us?

A. All those which the Church regards as articles of faith.

For instance, that there is a God; that there are three persons in God; that those three persons are equal in all things and make but one God; that the second person became man for our redemption; that there are seven sacraments; that there is a paradise, a hell, a purgatory, and so on with the others.

Q. By whom does God propose these truths to us?

A. By his Church.

It is God who has revealed them, and it is the Church who proposes them to us. Judge, then, with what submission, what docility and respect, we ought to hear the Church, which is the organ whereby God discloses his truths to us.

Q. How has God revealed these truths to us?

A. By Scripture and tradition.

Q. What is *Scripture*?

A. It is the written word of God.

Q. Wherein is it written?

A. In the holy books, which are the Old and New Testaments, commonly called the *Bible*. These books are called *canonical*.

1st. Because they are the rule of our faith; for *canon* is a Greek word which means *rule*.

2d. Because the catalogue of those books is inserted in several councils, and lastly in that of Trent.

The Old Testament contains what took place in the Church from the creation of the world till the time of Jesus Christ: that is to say, about four thousand years.

The New Testament contains what passed in the Church from Jesus Christ till the preaching of the Apostles, inclusively. This is about sixty years.

* St. Luke i. 38.

Q. Was it God himself who wrote the holy books?

A. No; they were written by men inspired by the Holy Ghost.

The Old Testament, by the Prophets and other men equally inspired.

The New Testament, by the Apostles or their disciples.

Q. What is tradition?

A. It is the unwritten law of God.

Q. What is meant by *unwritten*?

A. That which is not contained in the holy books.

Q. From whom did the Apostles receive it?

A. They received it from Jesus Christ or from the Holy Ghost. There are also, says St. John, many other things which Jesus did: which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.*

And elsewhere he says: But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.† When he, the Spirit of truth, shall come, he will teach you all truth.‡

Q. How is this unwritten word of God preserved?

A. By verbal teaching.

The Apostles taught it to their disciples, and those disciples to others, and so in succession from mouth to mouth down to us. We regard as apostolic traditions, all points of doctrine or of discipline which are universally received in all the churches, without any date being assigned for their commencement. Such is the perpetual virginity of the Blessed Virgin, the observance of Sunday as the sabbath, the use of Lent, and of the sign of the cross, the custom of mingling a little water with the wine in the chalice, the practice of baptizing infants, and the greater part of what regards the sacraments.

Q. Are we obliged to believe tradition?

A. Yes, as firmly as Scripture.

Q. Why?

A. Because it is still the word of God.

* St. John xxi. 25.

† St. John xiv. 26.

‡ St. John xvi. 13.

Q. To whom has God confided the deposit of Scripture and tradition?

A. To the Church, to whom he has also given the understanding thereof, and the power of proposing it to the faithful by an infallible judgment and with a supreme authority.

Q. What deposit has God confided to his Church?

A. He has confided to her the deposit of Scripture and tradition.

Q. Why do you call Scripture and tradition a deposit?

A. To show that the Church is only the guardian of them.

Q. To whom, then, does this deposit belong?

A. It belongs to God, the source and the author of all truth.

Q. What has God also given to his Church, together with this deposit?

A. He has given her the proper understanding thereof.

Q. What is meant by the *proper understanding*?

A. The light to understand and determine its true sense.

Q. What power has he given her at the same time?

A. He has given her the power of proposing it to the faithful; that is to say, to all those who compose the Church.

Q. When does the Church make use of this power?

A. When she gives her decision in those difficulties which spring up in the Church.

Q. How does she pronounce her decisions?

A. She pronounces them with infallible judgment and with supreme authority.

Q. What is *infallible judgment*?

A. A judgment incapable of error.

It is the Holy Ghost himself who speaks by the mouth of the Church, hence she cannot be mistaken.

Q. What is meant by supreme authority?

A. An authority from which there is no appeal.

When the Church has spoken, all the faithful are obliged to obey, and they cannot appeal from her judgment, because there is in this world no higher tribunal, her tribunal being that of God himself.

Q. To whom, in the Church, has Jesus Christ confided the deposit of Scripture and tradition, together with the proper understanding thereof,

and the power of proposing it to the faithful, with infallible judgment and supreme authority?

A. To St. Peter, the other apostles, and their successors.

Q. Who are their successors?

A. The Pope and the bishops.

The Pope, the successor of St. Peter, the first of the bishops by divine right, (that is to say, by the institution of Jesus Christ,) who has succeeded him in his primacy as in all the rest.

The bishops, the successors of the other apostles.

It was to St. Peter that Christ said, for himself and his successors: Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.*

I have prayed for thee, speaking to St. Peter, that thy faith fail not: and thou being once converted, confirm thy brethren.†

After St. Peter had said to Jesus Christ three times: Lord, thou knowest that I love thee; Jesus Christ said to him twice: Feed my lambs; and the third time: Feed my sheep.‡ Which comprises all the flock of Christ; that is to say, the entire Church.

It is to the apostles and their successors that Jesus Christ has said: All power is given to me in heaven and on earth;§ as my Father hath sent me, so I also send you;|| and, behold, I am with you all days, even to the consummation of the world.¶

Q. Have all these prerogatives descended from the apostles to their successors, the Pope and the bishops?

A. Yes; they have.

Q. Are we bound to obey them?

A. Yes; we are.

Whether the bishops be assembled or not, when they all, or nearly all, agree with the Pope, who is their head, on any point of doctrine or of discipline, we are bound to obey

* St. Matt. xvi. 18.

† St. Luke xxii. 32.

‡ St. John xxi. 15.

§ St. Matt. xxviii. 18.

|| St. John xx. 21.

¶ St. Matt. xxviii. 20.

them, because Christ has promised to be with them all days, whether they be assembled, or whether they be not.

Q. What is the punishment of those who do not obey the Church?

A. They are cut off from it by excommunication.

If any one, says Jesus Christ, will not hear the Church, let him be to thee as the heathen and the publican.*

Q. How do we sin against faith?

A. In four ways.

Q. Which is the first?

A. By not believing the truths which she teaches.

He who believeth not, says Jesus Christ, shall be condemned.†

Q. Who are they who do not believe the truths which faith teaches?

A. Pagans, infidels, Jews, and heretics.

Pagans are those who do not recognize the true God and who worship idols.

Infidels are those who recognize the true God, but do not believe in the Holy Trinity, in Jesus Christ, or in the other truths of religion.

Jews are those who recognize the true God, but honor him with the same ceremonies as if Jesus Christ were not come.

Heretics are those who, under the name of Christians, remain attached to errors condemned by the Church.

There is also impiety, which opposes religion without wishing to establish another; and irreligion, that is to say, the indifference of libertines who live as though there were neither God nor religion.

Q. Which is the second?

A. By outwardly renouncing them.

Q. Who are they who outwardly renounce the truths of religion?

A. 1st. Christians who, in order to escape torture, offer incense to idols.

This was seen in the first ages, during the persecutions of the Church, and would be seen again if new persecutions arose.

2d. Christians who publicly declare against the truths they have professed.

* St. Matt. xviii. 17.

† St. Mark xvi. 16.

Such are avowed heretics who make public profession of heresy, and all those who publicly adhere to them.

3d. Christians who leave the Catholic religion to embrace another.

Such was Julian the Apostate, who from being a Christian became an idolater. Such, in fact, are all who fall away from the true faith: these are called *apostates*.

Q. Which is the third?

A. By voluntarily doubting any of them.

Q. What is it to doubt the truths of faith?

A. To be uncertain and vacillating in belief.

Is it *quite* true, they say to themselves, that there is a hell? or that Jesus is really in the Blessed Sacrament?

When these thoughts are involuntary, and that we reject them at once, making an act of faith on those truths, it is not a sin: on the contrary, it is an act of virtue.

Q. When do we voluntarily doubt these truths?

A. When we do it knowingly and with deliberation. It is then a great sin, because it is supposing that God can lie and deceive us.*

Q. Which is the fourth?

A. By neglecting to be instructed in those truths, a knowledge of which is necessary to salvation.

Q. What truths are they whose knowledge is necessary to salvation?

A. 1st. The mysteries of the Trinity, the Incarnation, and the Redemption.

2d. The resurrection of the dead, and the eternity of reward and punishment.

3d. The Apostles' Creed, the Lord's Prayer, the Commandments of God and of the Church, with all that regards the sacraments and the duties of one's state.

Q. Where do we begin to learn these truths?

A. In schools and catechisms.

Children are, therefore, to attend there with zeal and assiduity; to be modest and attentive, and to rehearse at home what they learned at school or at catechism.

Q. What is the second thing to which we are bound by the first commandment of God?

A. To hope in God.

Q. What is it to hope in God?

A. To expect with a firm confidence, from his infinite goodness, the blessings which he has promised to us.

Q. Why do you say that to hope is to expect?

A. Because one *has* not what they hope for.

If they had, they would hope no more. Hence it is that St. Paul says: But if we hope for that which we see not, we wait for it with patience.*

Q. What do we expect by hope?

A. We expect the blessings which God has promised to us.

Q. Wherein has God promised them to us?

A. In the Holy Scriptures.

The Lord spoke to Abraham in a vision, and said to him: Fear not, Abram, I am thy protector, and thy reward exceeding great.†

Then shall the just shine like the sun, says Jesus Christ, in the kingdom of their Father.‡

To him that shall overcome, I will grant to sit with me on my throne; as I also have overcome, and have sat with my Father on his throne.§

Q. How do we expect the blessings that God has promised us?

A. We expect them with a firm confidence.

Q. Why with a firm confidence?

A. Because we are assured that God cannot break his word.

Heaven and earth shall pass away, but my word shall not pass away.||

Q. What condition is to be fulfilled on our part?

A. To keep his commandments with inviolable fidelity.

If thou wilt enter into life, keep the commandments.¶

Without the fulfilment of this condition, we have no claim on the promises of God.

Q. From what are we to expect these blessings?

A. From the infinite goodness of God.

Q. Why from the infinite goodness of God?

A. Because it is the pure effect of his goodness that he has promised them to us.

* Rom. viii. 25.

† Gen. xv. 1.

‡ St. Matt. xiii. 43.

§ Apoc. iii. 21.

¶ St. Matt. xxiv. 35.

¶ St. Matt. xix. 17.

Nothing less than an infinite goodness could have promised us these blessings.

Q. What are the blessings which we expect from God?

A. Eternal salvation, together with the graces and other assistance necessary for obtaining it.

Q. What is eternal salvation?

A. It is the deliverance from all evil and the possession of all good.

Q. When are we delivered from all evil and in possession of all good?

A. When we enjoy God in heaven.

Q. What blessings accompany that enjoyment of God?

A. Blessings immense, incomprehensible, and ineffable.* Immense, because of the assemblage and re-union of all joys, of all contentment, and of all delight, without any mixture of evil.

Incomprehensible, because eye has not seen, ear has not heard, nor has it entered into the heart of man.

Ineffable: I know a man in Christ, and such a man was caught up into paradise, and heard sweet words, which it is not granted to man to utter.†

Q. Is salvation the only blessing which we have to hope for from God?

A. We are also to hope for the graces and other assistance necessary for obtaining it.

Q. What graces?

A. All those which enlighten the mind, strengthen the will, and inflame the heart.

Without the assistance of these graces we cannot shun evil and do good in a manner useful to salvation; two things, nevertheless, which are absolutely necessary in order to obtain it.

Q. What other assistance?

A. All that is necessary for the life of the body. Without this assistance we are exposed to many temptations. Hence we are not only to hope for it, but also to ask it; as our Lord himself teaches us in the Lord's Prayer.

It was on this account that Solomon said to God: Give me neither beggary nor riches: give me only the necessa-

* 1 Cor. ii. 9.

2 Cor. xii. 2-4.

ries of life, lest perhaps, being filled, I should be tempted to deny, and say, Who is the Lord? or, being compelled by poverty, I should steal, and forswear the name of my God.*

Q. How do we sin against hope?

A. In three ways.

Q. What is the first?

A. It is when, despairing of our salvation, we remain impenitent.

Q. What is it to despair of salvation?

A. To hope for no pardon from God.

Q. How do people fall into this state?

A. 1st. By voluntarily giving way to thoughts of despair. We must be faithful in rejecting these thoughts, and in producing acts of confidence, as soon as we are sensible of them.

2d. By thinking that they can never succeed in getting rid of their bad habits.

If the sinner cannot do it by himself, he can with the assistance of grace. He must, therefore, do all he can to obtain that grace. I can do all things in him who strengthens me,†

3d. By despairing of ever being converted.

The remedy for this evil, is to seek a charitable confessor, lay open the conscience to him, and ask him the best means to be taken.

By faithfully obeying him, the penitent will be sure to get out of his unhappy state.

Q. What happens those who despair of their salvation?

A. They remain in impenitence.

Q. What is it to remain in impenitence?

A. It is to persevere in sin, and make no effort to get rid of it.

Q. To what does impenitence lead?

A. To that which is called *final*.

Q. What is final impenitence?

A. Death in sin. It is the greatest of all misfortunes, because it is followed by eternal damnation, which is an irreparable evil.

* Prov. xxx. 8, 9.

† Phil. iv. 13.

EXAMPLE.

Miserable death of Judas.—*St. Matt. xxvii.*

Q. What is the second?

A. When, presuming on the mercy of God, or on his own strength, the sinner defers his conversion.

Q. Who are they who presume on the mercy of God?

A. They who persuade themselves that they will always have time and grace to be converted.

To think so is evidently to deceive one's self, for it is reckoning on time and grace, two things which belong only to God, and not to us.

Q. Who are they that presume on their own strength?

A. They who think that they can be converted whenever they please.

St. Peter fell because he thought he could sustain himself: what will become of those who think that they can rise again, by themselves, and whenever they please!

Q. What usually happens to those who presume on the mercy of God and their own strength?

A. They defer their conversion.

Q. To what do they thereby expose themselves?

A. They expose themselves to die in sin.

Q. What must we do in order to avoid that misfortune?

A. We must work out our salvation with fear and trembling,* trust in God, distrust ourselves, and labor assiduously for our conversion.

EXAMPLE.

Balthazar, warned by a miraculous hand, defers his conversion, and is killed the following night.—*Dan. v.*

Q. What is the third?

A. To want confidence in, or submission to, the guidance of Providence.

Q. What is Providence?

A. It is the care which God takes of all things.

Q. What does Providence conduct in this world?

A. It conducts all things.

* Phil. ii. 12.

Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered, and not one of them shall perish.*

Q. What should a Christian do who believes in this Providence?

A. He should trust in it and submit to it.

Q. What is he to expect from it with confidence?

A. All the helps which are necessary both for soul and body.

EXAMPLE.

Confidence of Ezechias.—4 *Kings* xix.

Confidence of Judith.—Ch. ix.

Confidence of the three children in the furnace.—*Dan.* iii.

Confidence of Daniel in the lion's den.—*Dan.* vi. and xiv.

Q. On what occasions are we principally to submit to the guidance of Providence?

A. In sufferings and humiliations.

EXAMPLE.

Submission of Job in his disgrace.—*Job* i. and ii.

Q. Who are they who want confidence in the guidance of Providence?

A. 1st. They who voluntarily entertain thoughts of distrust.

Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on.† See the rest of the chapter.

2d. They who think that all is lost when they have no other resource than Providence.

When all human aid fails us, it is then that we must redouble our confidence, and expect all from God. If we truly confide in him, he will sooner work a miracle than abandon us. See how he multiplied the loaves and fishes in the desert.‡

3d. They who depend more on their own industry than the assistance of God.

All men should be persuaded that no industry can succeed without the assistance of God.

* St. Matt. x. 29, 30; St. Luke xxi. 18.

† St. Matt. vi. 25.

‡ St. John vi. 5.

Q. Who are they who want submission to the guidance of Providence?

A. 1st. They who consider themselves unhappy when any evil befalls them. Jesus Christ has said: Blessed are they that mourn; blessed are they that suffer.

2d. They who wish for death, being disheartened with sufferings.

Their case would be a hard one if God took them at their word; and if death presented itself, they would very soon change their tone.

3d. They who murmur against God in their troubles.

The Israelites were punished for their murmurs in the desert. Of six hundred thousand who went forth from Egypt, only Caleb and Joshua entered the promised land; the others perished because of their murmurs.*

Q. What is the third thing to which we are bound by the first commandment of God?

A. To love God.

Q. What is it to love God?

A. To fix our hearts on God, as our sovereign good and last end.

Q. What are we to fix on God?

A. We are to fix our heart on him.

Q. Why our heart?

A. Because it is the heart that God principally demands.

Q. How are we to fix our heart on God?

A. We are to fix it on him firmly and constantly.

Q. Why firmly?

A. To the end that nothing may be able to break that union.

Q. Why constantly?

A. To the end that nothing may be able to interrupt that union.

Happy are they who fix their heart firmly and constantly on God, because they love him always and without interruption! It was thus that St. Paul loved him, when he said: Who shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?

(As it is written : For thy sake we are put to death, all the day long : we are accounted as sheep for the slaughter.)

But in all these things we overcome, because of him that hath loved us.

For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Jesus Christ our Lord.*

Q. Why are we to fix our heart on God?

A. Because he is our sovereign good and last end.

Q. Why do you say that God is our sovereign good?

A. Because it is only he that can render us happy.

Q. When are we happy?

A. When we desire nothing beyond what we have.

Q. When do we desire nothing beyond what we have?

A. When we possess God in glory.

Q. Why do we then desire nothing beyond?

A. Because God then fills up all our desires.

The riches of this world, its honors, and pleasures, may, indeed, amuse our heart; but they cannot fully satiate it; it is only God who can do so, by giving himself to us in the splendor of his glory.

Q. Why do you say that God is our last end?

A. Because we are created to possess him.

Behold the end of our creation, and hence it is that all the rest should tend thereto. If we had always that end in view, our conduct would be much more regular, because we would at least refer to it all the good we might do.

We may have several ends in our actions: but the principal, the prevailing and the last ought to be to arrive at the happiness of possessing God in heaven.

“God,” says St. Augustine, “has made us to possess him, and our heart is always in commotion till it rests in God. Having attained that end, which is the last, it is at rest and desires nothing more, because all its desires are filled up.”

Q. When do we love God as our sovereign good?

A. When we love him with a love which has no equal.

As God is the sovereign good, that is to say, having no equal, so also should our love for him have no equal.

This is what we understand by saying that we love him above and more than all things, more than riches, honors, sensual pleasures, more than kingdoms, more than all the world.

Q. How do we know when we love God with this love?

A. When we find ourselves ready to do all and to suffer all rather than offend him mortally.

EXAMPLES.

Of Joseph cast into prison.—*Gen. xxxix.*

Of Eleazar.—*2 Mac. vi. 18.*

Of Susanna.—*Dan. xiii.*

Of the Maccabees.—*2 Mac. vii.*

Q. When do we love God as our last end?

A. When we labor with all our might to attain the happiness of possessing him.

We ought often to ask ourselves: Will what I now do, what I now undertake, conduct me to eternal happiness? Is it only the glory of God and my own salvation that I have in view? If not, it must be given up at once.

Q. To what, then, should all our actions tend?

A. They should all tend to that end.

Q. What is necessary to be done for that end?

A. It is necessary to lead a holy life.

To do good works, and do them with the intention of pleasing God.

A merchant, a workman, or any other, leads a holy life when he does his business, or his work with that intention, because then he regards God as his last end.

Whatsoever you do, says the apostle, in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.*

And elsewhere: Whether you eat or drink, or whatsoever else you do; do all things for the glory of God.†

Q. Who is it that infuses this love of God into our hearts?

A. The Holy Ghost.‡

Firstly in baptism, afterwards in the other sacraments,

* Col. iii. 17.

† 1 Cor. x. 31.

‡ Rom. v. 5.

and daily by his holy inspirations. Let us then be faithful to it.

Q. What must we do in order to preserve it?

A. 1st. We must carefully avoid all that might deprive us of it, or even weaken it.

One single mortal sin would deprive us of it, and one single venial sin would weaken it.

2d. We must faithfully do all that may maintain and strengthen it.

Prayer, the sacraments, and good works, behold the oil which keeps up the fire of divine love!

Q. How must we love God?

A. We must love him with all our heart, with all our soul, and with all our strength.

Q. When do we love God with all our heart, and with all our soul, and with all our strength?

A. When we love him as much as we are capable of loving.

That is to say, that we must employ in that love all the capacity of our heart, of our soul, and of our strength.

This does not mean that we must love him as much as he deserves, because it is only Himself who can love Himself as he deserves.

Q. Is it permitted to love any thing besides God?

A. Yes, provided it be with reference to God.

He himself commands us to love our fathers and mothers and our neighbor. The Holy Ghost recommends wives and husbands to love each other. Fathers and mothers are to love their children. Brothers and sisters, and all relatives, are likewise to love each other.

Friends are permitted to entertain a mutual affection, and how many we do love here on earth!

Q. May we love these persons with all our heart?

A. Yes, provided we do not love them as much as we love God.

For, as we have already said, God must be loved above all things.

Q. How do we sin against the love of God?

A. In two ways.

Q. Which is the first?

A. By placing our sovereign good in any other object than God: as the ambitious, in honors; the avaricious, in wealth; and the voluptuous, in sensual pleasures.

Q. What is it to place our sovereign good in any other object than God?

A. 1st. To love any other thing as much and more than God.

2d. To establish therein all our happiness and felicity.

3d. To make it our last end.

Q. Who are they who render themselves guilty of this sin?

A. Principally the ambitious, the avaricious, and the voluptuous.

1st. Because they love honors, riches, or sensual pleasures as much or more than God.

2d. Because they place their happiness in those things.

3d. Because they make them their last end.

They desire nothing beyond. They no longer think either of God, or of a happy eternity. They are each content with what they have.

Q. What will be the punishment of this sin?

A. The eternal torment of hell.

The injury which they do to God, by preferring those perishable things to him, cannot be too severely punished.

What should we say of a person who, having to choose between a pearl of great price and a little mud, would leave the pearl and take the mud? They are still more blind and infatuated who prefer transitory things to God.

Q. Which is the second?

A. To have sentiments of hatred against God.

Q. Who are capable of hating God?

A. The wicked.

Q. Why?

A. Because God condemns their wickedness, and threatens them with punishment.

Q. Whom do these imitate in their hatred of God?

A. The devils and the damned souls.

Properly speaking, it is not God whom they hate, but his justice and his power, which they would wish to be annihilated, because they are contrary to them, to the end that they might do evil with impunity.

Q. Are we obliged to love our neighbor?

A. Yes; because Our Lord, after having commanded us to love God, decreed, by a second commandment, that we are to love our neighbor.*

Q. Which is the first and greatest of the commandments?

A. That of loving God.

Q. Which is the second, like unto the first?

A. That of loving our neighbor.

Q. Can we love God without loving our neighbor?

A. No; those two loves are inseparable.

If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?†

Q. Who is our neighbor?

A. Every human being, known or unknown, friend or foe, of any nation or religion whatsoever.

We all have the same Father, who is God, and we are all formed of the same clay. Hence we are all to love each other as brethren.

Q. When should we particularly manifest that love of our neighbor?

A. When he stands in any need of our assistance.

EXAMPLE.

Of the Good Samaritan.—*St. Luke x. 34.*

Q. How must we love our neighbor?

A. As ourselves.

Q. What is it to love our neighbor as ourselves?

A. To wish him and procure for him the same good as for ourselves.

Q. We may, then, love ourselves, since the love we have for ourselves is the rule of that which we are to have for our neighbor?

A. Yes, provided it be in God and for God.

Any other love which we might have for ourselves would be no longer legitimate. We are to examine ourselves on this head.

Q. When is it that we love ourselves in God and for God?

A. When we have nothing in view but the glory of God and our own salvation.

* St. Matt. xxii. 38, 39.

† St. John Ep. i. iv. 19.

Q. According to that rule, what good are we firstly to desire and procure for our neighbor?

A. That which regards the glory of God and his salvation.

It would not be a proper love, to desire or procure for him what would be an obstacle thereto, or even to induce him to sin, under pretence of friendship.

Q. What other good are we to desire and procure for him with the same intention?

A. All the assistance of which he stands in need.

God commands this, and promises great rewards for doing it. He whom we assist is, like ourselves, the work of God and his image. He is ransomed by the blood of Christ, and destined for the same happiness with us.

Here are many motives to engage us to it.

Q. How many are the spiritual works of mercy.

A. They are seven in number.

Q. Repeat them?

A. 1st. To admonish sinners;

2d. To instruct the ignorant;

3d. To give good counsel;

4th. To comfort the afflicted;

5th. To pardon injuries;

6th. To bear patiently with the troublesome;

7th. To pray for the living and the dead.

Q. How many corporal works of mercy?

A. There are seven.

Q. Say them?

A. 1st. To feed the hungry;

2d. To give drink to the thirsty;

3d. To clothe the naked;

4th. To ransom prisoners;

5th. To visit the sick;

6th. To harbor pilgrims and travellers;

7th. To bury the dead.

Q. Are we obliged to love our enemies?

A. Yes; Our Lord has commanded us to love them, to pray for them, and to do them good.

Q. Who are regarded as enemies?

A. They who hate us, who speak ill of us, and who do us harm.

Q. How must we treat those who hate us?

A. We must love them.

Q. What must we do to those who speak ill of us?

A. We must pray for them and bless them.

Q. What must we do to those who do us harm?

A. We must do them good.

Q. Why must we act so towards our enemies?

A. Because Our Lord commands it.*

You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you;

That you may be the children of your Father, who is in heaven: who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust.

For if you love those that love you, what reward shall you have? do not even the publicans the same?

And if you salute your brethren only, what do you more? do not also the heathens the same?

Be you, therefore, perfect, as your heavenly Father is perfect.

And St. Paul, speaking in the same spirit, says: Revenge not yourselves, my dearly beloved, but give place to wrath; for it is written, Revenge is mine, I will repay, saith the Lord.

But if thy enemy be hungry, give him to eat: if he thirst, give him drink: for doing this, thou shalt heap coals of fire on his head.

Be not overcome by evil, but overcome evil by good.†

EXAMPLES.

Jesus Christ prays for those who crucify him.—*St. Luke* xxiii. 34.

St. Stephen prays for those who stone him.—*Acts* vii.

The unforgiving servant is condemned without mercy.—*St. Matt.* xviii. 32.

Q. What does this first commandment first oblige us to do?

A. To adore God.

Q. What is it to adore God?

A. To render to him the worship and the homage due to him as the first Being and our sovereign Lord.

* *St. Matt.* v. 43.

† *Rom.* xii. 19.

Q. What is meant by worship and homage ?

A. It means honor accompanied by submission and dependence.

Q. How many sorts of worship are there ?

A. There are three sorts.

Q. What are they ?

A. The worship which is due to God ; that which is due to the Blessed Virgin ; and that which is due to the angels and saints.—

LATRIA, HYPERDULIA, DULIA.

Q. Which is the greatest ?

A. That which is due to God.

Q. Why is it the greatest ?

A. Because God is the first Being and our sovereign Lord.

Q. Which is the second ?

A. That which we pay to the Blessed Virgin.

It is inferior to that which we pay to God, but superior to that which we pay to the angels and saints.

Q. Which is the third ?

A. That which we pay to the angels and saints.

Q. Why do you say that God is the first Being ?

A. Because he is before and above all creatures.

Q. Why is he before all creatures ?

A. Because he is from all eternity.

Q. Why is he above all creatures ?

A. Because he is their sovereign Master.

Q. Why do you say that he is our sovereign Lord ?

A. Because he has absolute power over us.

We depend on him for soul and body, for life and death, for time and for eternity.

This is why Jesus Christ said : Fear not those that kill the body, and cannot kill the soul : but rather fear him that can destroy both soul and body in hell.*

Q. What is that honor called which is due to God as the first Being and our sovereign Lord ?

A. It is called *adoration*.

* St. Matt. x. 28.

Q. Do we adore the saints?

A. No; we do not pay to them that worship and homage which is due to God alone; we honor them only as his friends and servants.

Q. Do we adore the saints when we honor them?

A. No; for we do not render to them the worship and homage due to God alone.

There is no Christian, at all acquainted with his religion, who is capable of falling into so gross an error.

Q. How do we honor the saints?

A. We honor them only as the friends and servants of God.

We only imitate those who honor the favorites of a king; which can never displease him, since they only honor them because they are his friends. So it is with the honor which we pay to the saints.

Q. Can we pray to the saints?

A. Yes; it is useful to have recourse to their prayers, in order to obtain from God the graces of which we have need.

Q. Why is it good to pray to the saints?

A. Because it is pleasing to God.

Just as it is pleasing to a king to pray to his favorites.

Q. Why is it useful to pray to them?

A. Because we derive many advantages from it.

They obtain for us from God graces which we might not obtain by ourselves.

God said to the three friends of Job: Take unto you seven oxen, and seven rams, and go to my servant Job, and offer for yourselves a holocaust: and my servant Job shall pray for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.*

God forgives six hundred thousand men at the prayer of Moses.†

Elias, by his prayers, causes rain to fall after three years and a half of drought.‡

Two hundred and seventy-six persons saved from shipwreck by the prayers of St. Paul.§

* Job xlii. 8.

† Exod. xxxii. 11.

‡ 3 Kings xvii. and xviii.

§ Acts xxvii.

If the saints on earth have so much credit with God, they have much more in heaven; witness all the miracles wrought at their tombs in every age.

Q. How do we pray to them?

A. We do not pray them to give us graces or favors, but to ask them of God for us and with us, through the merits of Jesus Christ.

Q. Of whom do we ask graces?

A. We ask them of God.

Q. Why do we ask them of God?

A. Because none but Himself is master of his graces.

Q. What do we do when we pray to the saints?

A. We beg of them to ask those graces of God for us and with us.

Q. What do the saints, therefore, do when they hear us?

A. They pray for us and with us.

Q. Through whose merits do they pray for us and with us?

A. Through the merits of Jesus Christ.

Q. Why through the merits of Jesus Christ?

A. Because God grants us no grace except through those merits.

Hence it is that the Church concludes all her supplications with those words: *Per Christum Dominum nostrum.* (Through Christ our Lord.)

Since the saints, then, only pray with and for us, we must never cease to pray with them.

Q. Do we not do an injury to Jesus Christ by praying to the saints?

A. No; because it is only Jesus Christ whom we recognize as our Saviour and Mediator, who has redeemed us by his blood, and we only invoke the saints as intercessors with God.

Q. Who is our only Saviour and Mediator?

A. Jesus Christ.

Q. Why is Jesus Christ our only Saviour and Mediator?

A. Because he alone has redeemed us by his blood.

Q. Do we regard the saints as our saviours and mediators?

A. No; we regard them only as intercessors with Jesus Christ. This, far from injuring Jesus Christ, infinitely enhances his merits and his greatness.

Q. May we honor the relics of the saints?

A. Yes; because they are the precious remains of a body which was the temple of the Holy Ghost, and which is to rise again in glory.

Q. What do you mean by the relics of saints?

A. I mean the precious remains of their bodies.

Q. Why do we honor these precious remains of their bodies?

A. 1st. Because those bodies have been the temples of the Holy Ghost.

The Holy Ghost has dwelt therein as in his temples. If we respect material temples, and all that is used in celebrating the divine mysteries, such as the sacred vessels, linens, ornaments, how much more should we respect the living temples, and the precious remains of those temples, which relics are!

2d. Because those bodies are to rise again in glory. By the light of faith, we see beforehand the splendor wherewith those precious remains shall be clothed, and that renders them venerable to us.

Q. Does God approve of, and authorize this honor which we pay to them?

A. Yes; he approves of, and authorizes it.

Q. How?

A. By the miracles which he has at all times operated through those relics.

EXAMPLES.

A dead man restored to life by touching the bones of the prophet Eliseus.—4 *Kings* xii.

A blind man cured in Milan by touching the relics of Sts. Gervase and Protase. Ecclesiastical history is full of such events.

Q. Is it only by the bones of the saints that God has wrought miracles?

A. He has also wrought them by things which they had used.

See what is said of things which had been worn by St. Paul.*

Q. Do we sin against the commandment of God by honoring images?

A. No, because we do not believe that there is in them

any divinity or any virtue ; we do not pray to them, nor put any trust in them.

Q. Who would sin against the commandment of God by honoring images?

A. 1st. They who would attribute to those images any divinity or any virtue.

Such were the pagans, as we see from a multitude of examples, but especially from the history of Bel, and of the great serpent worshipped by the Babylonians.*

2d. They who would pray to them, or put their trust in them.

Such was again the conduct of the pagans ; but Christians, instructed in their religion, are far removed from it, knowing that those images have neither ears to hear, nor power to assist them, because they are inanimate things.

Q. What, then, is the honor which we pay to them?

A. It is an honor that relates to the object which they represent.

To the object, that is to say, to that which they represent, whether God, or Jesus Christ, the Blessed Virgin, the Angels, or the Saints.

Q. How do you understand this?

A. I understand that by the images which we kiss, and before which we kneel and bow down, we adore Jesus Christ, and honor the saints whose likeness they bear.

Q. What do we adore when we kiss the images of Jesus Christ, or kneel or bow down before them?

A. We adore Jesus Christ, whose likeness they bear.

It is not the image that we adore ; for we attribute to it no divinity nor no virtue ; but Jesus Christ, whom we acknowledge as our Saviour and our God, and the source of every grace.

Q. What do we honor when we kiss the images of the saints, or kneel or bow down before them?

A. We honor the saints whose likeness they bear.

It is not, again, the images that we honor, since they are inanimate things, but the saints, whom we regard as powerful intercessors with God.

Q. What, then, is the use of images?

A. 1st. To place before our eyes Jesus Christ and the

* Dan. 14.

saints, and to give us an opportunity of adoring Jesus Christ and honoring the saints.

2d. To remind us of their sanctity and excite us to imitate them.

3d. To ornament the churches in a becoming manner.

Three most excellent purposes. They make us think of Jesus Christ and the saints, and give us the opportunity of performing religious acts. They instruct us in a mute, but most eloquent manner. They are precious ornaments for our churches.

Q. Wherein do we sin against the adoration due to God?

A. In three ways: by irreverence, superstition, and idolatry.

Q. How do we sin by irreverence?

A. In three ways.

Q. What is the first?

A. By blaspheming the holy name of God.

Q. When does one blaspheme the holy name of God?

A. 1st. When they utter words injurious to God. And that is done in two ways: 1st. By attributing to God that which does not apply to him, such as saying that God is unjust to afflict the good and favor the wicked. 2d. By denying him what belongs to him and is proper to him, such as saying that God has nothing to do with what passes in the world; and so on.

If these words remain in the heart, without being uttered, it is blasphemy of the heart; if they are spoken, it is a blasphemy of the mouth.

2d. When they utter words which dishonor the sacred members of the body of Jesus Christ.

Like those who swear by the death, by the head, or by some other member of the Saviour.

See the blasphemies uttered against Jesus Christ on the cross,* and those which were uttered against him during his life, when he was called a Samaritan, possessed of the devil, the friend of sinners, and a glutton.

3d. When they utter words injurious to the saints. Because those blasphemies fall on God himself, whose glory and infinite goodness shine forth in his saints.

* St. Luke xxiii.

One is accounted to blaspheme against the Father, when they do it through passion and anger;* against the Son, when they do it through ignorance, as did St. Paul before his conversion;† and against the Holy Ghost,‡ when they do it through malice and contrary to the known truth, attributing his works to the devil, as the Jews did, when they said that the miracles of Jesus Christ came from the devil.§

Q. How were blasphemers punished in the old law?

A. God had decreed that they should be stoned to death.||

Q. To what were they condemned in France?

A. They were condemned to give satisfaction, to have their tongue pierced with a red-hot iron, their lips split, and to be banished the country.

EXAMPLE.

Punishment of the blasphemy of Sennacherib.—4 *Kings* xix.; *Isaiah* xxxvi.

Q. What is the second?

A. By profaning sacred things, such as the sacraments, the Holy Scriptures, churches, relics, and images.

Q. How are the sacraments profaned?

A. By administering or receiving them in a bad state. It would also be a heinous profanation to trample upon the sacred oils or the Holy Eucharist.

The Donatists having thrown the Holy Eucharist to the dogs, which was the height of profanation, the dogs became mad, turned upon them, and tore them to pieces.¶

Q. How is the sacred Scripture profaned?

A. 1st. By reading or hearing it read without respect.

Many of the saints read it on their knees with their heads uncovered.

2d. By turning it into ridicule.

As if any one said: "He must be a fool that would turn one cheek when the other was struck," or any such remarks.

3d. By mixing it up with profane discourse.

According to many of the Fathers, we ought to have as much respect for the word of God as for the Holy Eucharist.

St. Leonidas, martyr, the father of Origen, had early in-

* Acts xiii. 45.

† 1 Tim. i. 13.

‡ St. Mark iii. 29.

§ St. Luke xi. 15.

|| Lev. xxiv.

¶ Fleu. Eccl. Hist. b. 15. ch. 32.

structed his son in the Holy Scriptures, of which he made him learn and recite some verses every day. Often, whilst the child was sleeping, his father approached his bed, uncovered and kissed his bosom with respect, as being the temple of the Holy Ghost, and the sanctuary of the divine word.*

Q. How are churches profaned?

A. 1st. By going there with bad intentions; to see and be seen, and thereby to commit sin, or induce others to do so.

2d. By appearing therein with gaudy apparel, or immodestly dressed.

There are some who go to church as though they were going to a theatre.

By going in that way they do but insult the profound humiliation of Jesus Christ in the Blessed Sacrament.

3d. By indecent and immodest postures, remaining seated or reclined, kneeling on one knee, or with one's back towards the altar.

4th. By chatting, and looking from side to side. As though they were in the street. Would they dare to act so in the presence of an earthly king?

Churches are sacred places, and must be distinguished from those which are profane.

EXAMPLE.

Punishment of Heliodorus.—2 *Mac.* iii. 7.

Q. How are the sacred vessels profaned?

A. 1st. By putting them to profane uses.

As did Balthazar, when he caused the sacred vessels belonging to the temple of Jerusalem to be brought to his table, and drank out of them.†

2d. By touching them, without being in Holy Orders, or without having permission.

Osa was instantly struck dead, for having touched the ark.‡

Q. How are relics profaned?

A. By not paying them proper respect. They are the

* Fleu. Eccl. Hist. b. 5. ch. 2.

† Dan. v.

‡ 2 Kings vi.

precious remains of bodies which were the temples of the Holy Ghost, and which are to arise in glory.

Pagans or heretics, who, at various times, have burned and cast them to the wind, or thrown them into the sea or elsewhere, have grievously profaned them.

Q. How are images profaned?

A. When they are treated with indifference or neglect.

The contempt with which they are treated falls on those whom they represent and whose likeness they bear, just as the honor which we pay them reverts to those same persons.

Q. What is the third?

A. By injuring persons consecrated to God.

Q. Whom do you mean by persons consecrated to God?

A. I mean all ecclesiastics and religious persons: the Pope, the Bishops, the Priests, all those who are in minor orders, even clerks; also, all monks and nuns.

Q. Why must all those persons be respected?

A. Because they belong in a special manner to God.

Q. How do we injure them?

A. 1st. By speaking of them in a contemptuous manner.

2d. By addressing insulting words to them.

3d. All those who lay violent hands on priests or clerks, unless it be in their own defence, are cursed and excommunicated.

Q. On whom does the injury fall that is done to them?

A. It falls on God himself.

He that heareth you, says Christ to his apostles, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.*

EXAMPLES.

(Punishment of Jeroboam.—3 *Kings* xiii.

Of Jezabel.—4 *Kings* ix.

Of the fifty men sent by Ochozias.—4 *Kings* i.

Of the forty boys torn by bears.—4 *Kings* ii.

St. Anthony threw himself on his knees before priests when he met them.

The Emperor Constantine would not sit down, at the Council of Nice, until the bishops had, by signs, invited him to do so, and even then he would only take a low seat, through respect for the bishops.†

The same Emperor having received several memorials from the Arian bishops against the Catholic bishops, caused them all to be rolled up together and carefully sealed; then having the packet brought forward, he said: You are not to be

* St. Luke x. 16.

† Fleu. Eccl. Hist. b. xi. ch. 10.

Paganism: Belation
 this is said of
 must minister

judged by men since God has given you power over us. He then burned all the memorials in their presence, with a solemn assurance that he had not read even one of them, because the faults of bishops, *and other persons consecrated to God*, ought not to be published, for fear of scandalizing the people. He is said to have even added: That if he saw with his own eyes a bishop commit a fault, he would cover him with his imperial mantle.

Q. How do we sin by superstition?

A. By rendering to God any other worship than that of the Church.

Q. When do we render to God another worship than that of the Church?

A. When we render to him a worship contrary to the usage, the doctrine, and the spirit of the Church.

Q. Mention some examples of this.

A. 1st. When one recites prayers with circumstances which the Church neither sanctions nor teaches.

Such as saying them on certain days, at certain hours, in a certain number; beginning with the end, and ending with the beginning; saying them in a particular position of the body, or turning towards the west rather than the east; or by attributing to them certain effects, such as having a revelation of the day of one's death, not dying without confession, delivering a certain number of souls from purgatory, and so on.

2d. By attributing to certain things virtues which they have not.

Neither by themselves, nor by divine institution, nor by ecclesiastical institution;

Such as to an egg buried in a churchyard the virtue of curing fever;

To two straws in the form of a cross, the virtue of stopping blood;

To dreams, of foreshowing the future;

Of being lucky, because one has been born with a *caul*, or thin skin over their head;

Of being preserved from damnation by reciting or having about one certain prayers;

Of putting out a fire by writing certain words on the chimney; and a hundred others of a similar kind.

3d. By drawing consequences from certain accidents.

Thus, a broken looking-glass, a salt-stand upset, two knives or two forks across, is a sign of misfortune, or bad luck.

If a raven comes croaking around a house, it is a sign that some of its inmates shall soon die.

If thirteen are found at table, one of them shall die within the year.

4th. By thinking certain days lucky or unlucky.

Thus, there are certain days on which no journey is to be undertook, people are not to marry, commence any business, put down their crop, &c.

Far from honoring God by all these things, they who observe them, dishonor him, and render themselves guilty of superstition.

Q. How are all these things to be regarded?

A. They are to be regarded as relics of paganism.

Hence it is that all Christians should look upon them with horror.

Q. How do people sin by idolatry?

A. In two ways.

Q. Which is the first?

A. By rendering to any creature the worship due to God alone.

Q. Who are they who are guilty of this sin?

A. Idolaters; by worshipping idols of wood, of gold, or of silver, or any other creature.

Avarice is another species of idolatry.* So, too, is ambition and luxury, because the avaricious, the ambitious, and the voluptuous place therein their sovereign happiness.†

EXAMPLE.

Bel and the great serpent worshipped by the Babylonians.—*Dan. xiv.*

Q. What is the second?

A. It is, having recourse to the devil, either to do any harm to one's neighbor, or to obtain from him what God alone can give, such as the recovery of health, a knowledge of the future, or of hidden things.

Q. Is it a great sin to have recourse to the devil?

A. Yes; for it is renouncing God and his religion.

* Ephes. v. 5.

† Col. iii. 5.

Q. Who are they who have recourse to the devil?

A. Sorcerers, magicians, and conjurors.

With these may be classed all those who apply to such persons for information, &c.

The former have *immediate* recourse, and the latter *mediate* recourse to the devil.

Q. To what end have all these persons recourse to the devil?

A. 1st. To do some harm to their neighbor.

This is what is called sorcery or witchcraft. By this means they send diseases, either to men or animals, which no remedy can cure.

The Lord holds all such things in abomination. *See Deut. xviii. 10, 11, 12.*

2d. To effect the recovery of health.

It is by virtue of compacts made with the devil, that by pronouncing certain words, or making certain signs, people cure men of the colic, horses of the gripes, and other like disorders.

3d. To obtain a knowledge of the future and of hidden things.

This is the crime of which those are guilty who consult conjurors and fortune-tellers.

All these sins are very grievous.

It is God alone to whom we must apply, because it is he alone who can restore health and give a knowledge of things hidden. *See Isaiah xli. 22.*

We may also address ourselves to God in these cases by the intermediation of the saints.

EXAMPLES.

Punishment of Ochozias for having consulted Beelzebub.—*4 Kings 1.*

Punishment of Saul for having consulted the witch of Endor.—*1 Kings xxviii.*

ARTICLE II.

Q. What is forbidden by the second commandment: Thou shalt not take the name of God in vain?

A. It is forbidden to swear in any manner whatsoever, either falsely, which is called *perjury*, or even truly, except in case of necessity.

Q. What is it to swear ?

A. It is to take God as witness of what is said, whether affirmatively or negatively ; whether promising or threatening.*

Q. When is sin committed by swearing ?

A. When it is done against the truth or without necessity.

1. *To swear against the truth.*

Q. When do we swear against the truth ?

A. When we swear to confirm a falsehood.

“ Have you been at Mass, or at Catechism ? ” — “ Yes, indeed. As true as God hears me,” &c., &c. ; and yet knowing that they have not been there. This is swearing against the truth.

Q. What is this false swearing called ?

A. It is called *perjury*.

Q. Is it a great sin ?

A. Yes ; because it is a grievous outrage offered to God

Q. Why ?

A. Because it takes God for witness of a lie.

Q. What is to be done, in order to avoid this sin ?

A. Not to swear at all.

Neither by faith, nor truth, nor conscience, nor any thing else.

You have heard, says Jesus Christ, that it was said to them of old, Thou shalt not forswear thyself. . . . But I say to you, not to swear at all ; neither by heaven, for it is the throne of God ; nor by the earth, for it is his footstool ; nor by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea ; no, no : for whatsoever is more than these, cometh from evil.†

Q. Can we swear in doubt ?

A. No ; we must be well assured of the truth of what we swear.

When there is any doubt, one must be well satisfied of the truth before they swear ; if they cannot be quite certain

* Jer. iv. 2.

† St. Matt. v. 33.

of the fact, they must not swear at all, for fear of committing perjury.

2. To swear without necessity.

Q. If we are not to swear against the truth, we may, then, swear, provided it be with truth?

A. Yes; it happens when princes swear to treaties of peace; when officers take the oath of fidelity; merchants and others swear to observe the rules and statutes of the body which they enter; and witnesses swear before judges and magistrates.

Q. Is it wrong to swear on those occasions?

A. No; for there is necessity.

This is, on the contrary, to honor God, taking him for the witness and defender of the truth.

Q. How do we swear on those occasions?

A. We do it in a respectful manner.

St. Paul says: God is my witness that I say the truth.*

Sometimes, in taking an oath, the hand is simply raised or placed on the bosom, according as the case may be; at other times, it is taken by placing the hand on the Gospels, kneeling and bare-headed; also, by touching the crucifix or holy relics.

Q. On all other occasions, except those mentioned, how are we to speak?

A. We must say simply *Yes* and *No*, as Our Lord commands us to do.

Q. What swearing is it that God forbids?

A. Firstly, to swear either by the holy name of God or by any other sacred thing; as by the death of Christ, by heaven or earth, or any other creature.†

Secondly, to swear with imprecation or malediction on one's self or their neighbor.

Q. What is the first manner of swearing that God forbids?

A. To swear by the holy name of God.

Q. Who are guilty of this sin?

A. All blasphemers.

* Rom. i. 9; 2 Cor. i. 2, 3; Phil. i. 8; 1 Thes. ii. 5 and 10.

† Lev. xxiv. 11.

Q. What was their punishment in the old law ?

A. God had commanded them to be stoned to death.

Q. How were they more recently punished in Christian times ?

A. They were to make satisfaction, to have their tongue pierced with a red-hot iron, their lips split, and to be banished the country.

EXAMPLES.

Punishment of Sennacherib.—4 *Kings* xix. 22.

Punishment of Benadad.—3 *Kings* xx. 28.

Not only are we bound not to swear by the holy name of God, but we are never even to pronounce it without respect and attention.

Q. What is the second way of swearing that God forbids ?

A. To swear by any other thing that is sacred ; such as Christ's death, &c.

This is likewise blasphemy, because it does an injury to Our Lord.

We are never to pronounce the holy name of Jesus, nor of any of his members, but with sentiments of adoration, love, and gratitude.

Christians should also refrain from that half-swearing, so much in use nowadays.

Q. What is the third way of swearing that God forbids ?

A. To swear by heaven or earth, or any other creature, as do those who say at almost every word : " It's as true as that heaven's above us ;—it's as true as that the sun is shining ;—as true as I'm here ;" and so on.

This Our Lord forbids.*

It is swearing indirectly against God, because he is their Creator and Conservator.

Q. What is the fourth way of swearing that God forbids ?

A. To swear with imprecation or malediction on one's self or their neighbor.

Q. When do people swear in this way ?

A. When they curse themselves or their neighbors. " That I may never leave this spot, if such and such is not true ;—that I may never see God ;" and others of the same

kind which they pour out against their neighbor, some of them so horrid that a Christian may not repeat them. The best way to avoid all this, is to refrain from that anger and animosity which hurry people into these sins.

Q. In what other way do we sin against the second commandment?

A. 1st. When we do not accomplish the vows which we have made.

2d. When we do not fulfil our sworn promise.

SECT. I.—*On Vows.*

Q. What is a vow?

A. It is a deliberate promise made to God of doing some greater good.*

Q. Why do you say that it is a promise

A. In order to distinguish it from a simple resolution.

Both are binding, but one still more than the other.

Q. Why do you say that this promise is deliberate?

A. Because, in making a vow, one must think well on what they do, and must do it of their own free will.

It is to God that they engage themselves; hence they cannot be too cautious in doing it.

Q. Why do you say that this promise is made to God?

A. Because every vow is addressed directly to God.

Q. We cannot, then, make vows to the saints?

A. Not directly.

When there is mention made of the saints, it is only to show that the vow is made under their protection; but it is not addressed directly to them, but to God alone.

Q. What is meant by saying that a child is vowed to the Blessed Virgin or some other saint?

A. It is only meant that the child is under the protection of the Blessed Virgin or that other saint.

Q. Why do you say that this promise is of some greater good?

A. Because the object of the vow is to honor God more perfectly.

Hence it is that we cannot make a vow to do any thing either bad or indifferent, such as did those forty men who made a vow, and solemnly swore, neither to eat nor drink till they had killed St. Paul.*

* St. Th. ii. 2; q. 33; a. 2.

† Acts xxiii. 13.

Vows usually have reference to things which are of counsel and of greater perfection, such as fasting on certain days, abstaining from wine, entering into religion, making pilgrimages, &c.

They may also refer to things of precept, but then there is a twofold obligation to fulfil them.

Q. How many kinds of vows are there?

A. There are several kinds of vows.

Q. What are they?

A. 1st. Those which are absolute or conditional.

2d. Those which are real, or personal, or mixed.

3d. Those which are solemn or simple.

Q. What is the absolute vow?

A. That which is made without any condition.

We are bound to fulfil such when once it is made.

Q. What is the conditional vow?

A. That which is made with certain conditions.

For example: If I recover from this illness, I will give such a sum to the poor; this is only obligatory when the condition is accomplished.

Q. What vow is that which is called *real*?

A. It is that which falls on the thing promised.

For instance: If I promise to build a church, or endow one, or give it certain ornaments.

Q. What is the personal vow?

A. It is that which falls on the person promising.

For example: If I promise to fast so many days, to wear haircloth, to sleep on the ground.

Q. What is the vow which is called *mixed*?

A. That which is at the same time real and personal.

For example: If I promise to make a pilgrimage to **such** a Church and make a donation there.

Q. What is meant by solemn vows?

A. Vows of religion which are made in an Order approved by the Church.

These are usually vows of poverty, of chastity, and of obedience.

Q. What is meant by simple vows?

A. Those which are not solemn, whether they are made in private or even in public and with ceremony.

Q. What must be avoided in making vows?

A. Rashness and levity.

We are to think maturely, consult God, and take the advice of wise and enlightened persons.

EXAMPLE.

The rash vow of Jephtha.—*Jud. xl. 30.*

Q. What must be observed after having made them?

A. They must be fulfilled faithfully and without delay. There must be no change, but they are to be accomplished in all their circumstances, as to time, place, and manner. This is what God himself says on the subject: When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin.*

Q. What must be done if persons find themselves unable to fulfil their vow, or exposed to commit sin by doing so?

A. They must then apply to the proper authorities for a dispensation, or permission to change it; the application is to be made to the Pope, or the Bishop, if he have the power.

SECT. II.—Of Sworn Promises, or Oath.

Q. What is a sworn promise?

A. It is a promise wherein one has taken God as witness of the promise made.

Q. Are we obliged to fulfil such promises?

A. Yes, under pain of being perjured.

Q. How must these promises be accomplished?

A. Faithfully and without delay.

Q. What is necessary to be done in order to avoid perjury in making such promises?

A. It is necessary to reflect well and seriously on what one is about to do.

EXAMPLE.

The oath made by Herod.—*St. Matt. xiv. 7.*

When any one has had the misfortune of making such an oath, he must by no means put it into execution, for this would be adding a new sin to the former.

* Deut. xxiii. 21.

ARTICLE III.

Q. What does God ordain by the third commandment: Remember to keep holy the Sabbath day?

A. That we are to sanctify the day of his rest.

Q. What day is that?

A. In the old law it was Saturday, because that was the day on which God rested, after having created all things in six days: in the new law, it is Sunday.

Q. How long did the old law last?

A. From the beginning of the world till the death of Jesus Christ. It was first engraved on the heart of all men, and was called *the law of nature*. Secondly, it was published on Mount Sinai and engraved on two tables of stone; it was then called the *written law*.

These two laws lasted successively for more than four thousand years.

Q. What day was the day of rest in the old law?

A. Saturday, which was the last day of the week.

Q. What is the day of rest called?

A. It is called the Sabbath. This is a Hebrew word which means *rest*, or cessation from labor.

Q. Why is it kept as a day of rest?

A. Because it was on that day that God rested after having created all things in six days.

Q. How was the Sabbath observed in the old law?

A. It was most religiously observed.*

We read in the first book of Maccabees, that a thousand of the Jews who had retired to the desert with their wives and children and their flocks, suffered to be put to death rather than defend themselves on the Sabbath day.

Q. Was it permitted to kindle fire on that day?

A. No; God had forbidden it.†

Q. On what did people live on that day?

A. They lived on what they had cooked the day before.

Q. Who had ordained that?

A. God himself.‡

* 1 Mac. ii. 29.

† Exod. xvi. 23.

‡ Exod. xvi. 25.

Q. What did God also prescribe to the Israelites in the desert regarding the manna?

A. He commanded them to gather on the sixth day enough for two days.*

And it did not corrupt on the Sabbath day, although it corrupted and became full of worms on other days when they kept it over night.†

Q. How was a man punished who was found gathering fire-wood on the Sabbath day?

A. He was punished with death by the order of God.‡

Q. Was it permitted to travel on the Sabbath day?

A. No; it was unlawful to travel more than two thousand paces on that day.§

Two thousand paces was about two-thirds of a league, or two miles.

Q. How were the Israelites employed on that holy day?

A. They prayed to God, they meditated on his holy law, they sang his praises, they heard his holy word, and offered sacrifice to him.

There were, besides the Temple of Jerusalem, where sacrifice was offered, particular houses in every city which were called *synagogues*, where they assembled to hear the word of God and sing his praise. We see in the Gospel that Our Lord often preached in those synagogues.

You perceive from all these things how religiously the Sabbath was kept.

Q. Which is the day of rest in the new law?

A. Sunday, which is the first day of the week.

Q. When did the new law commence, and how long will it last?

A. It began at the death of Christ and will last till the end of the world.

Q. Why does the Church sanctify the Sunday?

A. Because it was on that day that Jesus Christ, after the toils and sufferings of his mortal life, entered, by his resurrection, into his eternal rest.

Q. What was the life of Jesus Christ on earth?

A. It was a life of toils and sufferings.

* Exod. xvi. 22.

† Exod. xvi. 20.

‡ Num. xv. 35.

§ Exod. xvi. 29.

Q. Where did he enter after his toils and sufferings?

A. He entered into his eternal rest.

Q. What is the eternal rest of Jesus Christ?

A. The rest which he now enjoys in heaven.

The truly just, after the toils and sufferings of this life also enjoy this eternal rest.

Q. How did Jesus Christ enter into his eternal rest?

A. By his resurrection.

The truly just enter into this rest at their death, but only as to their soul; their body shall only enjoy it after the resurrection.

Q. On what day did the resurrection of Jesus Christ take place?

A. On the day after the Sabbath, that is to say, on the first day of the week.

Q. What is that day since called?

A. It is called Sunday.

Q. What does that word signify?

A. It signifies *the Lord's day*.

Q. What is it that the Church honors on that day?

A. She honors the eternal rest of Jesus Christ.

In the Sabbath day, the ancient Church honored the repose of God after the work of creation; and Sunday the Church honors the eternal rest of Jesus Christ, after the toils and sufferings of his mortal life.

Q. Who made this change?

A. The apostles, instructed by Jesus Christ, and guided by the Holy Ghost.

In fact, it was only God who *could* change a law made by himself.

Jesus Christ himself, as it were, consecrated this first day of the week, by appearing to his apostles on that day twice in succession; viz., on the day of his resurrection, and eight days after.*

Subsequently, we see that the faithful assembled on that holy day.† And it was on that day that St. John received the revelations which are contained in his book of the Apocalypse.‡

* St. John xx.

† 1 Cor. xviii. 20, 33.

‡ Apoc. i. 10.

Q. What must we do in order to sanctify Sunday ?

A. We must abstain from all servile works on that day, and spend it in the service of God, applying ourselves to works of piety and devotion.

Q. From what works must we abstain on the Sabbath day ?

A. From all servile works.

Q. What do you understand by servile works ?

A. I understand all the corporal works done on working days.

For a merchant, his business.

For a mechanic, his labor, and so on.

If all servile works are prohibited on that holy day, how much more those which are in themselves bad and criminal !

Q. Is it sufficient to abstain from servile works in order to sanctify the Sunday ?

A. No ; we must moreover employ it in the service of God.

Q. How ?

A. By applying ourselves to works of piety and devotion.

Q. What are those works of piety and devotion ?

A. 1st. We must hear Mass, and, if possible, assist at Vespers.

The parish Mass, if we possibly can, because it is said for the parishioners.

We are to assist at Mass and Vespers entirely, attentively, and modestly.

Entirely, that is to say, from beginning to end.

Attentively, that is to say, with a heart and mind fixed on God, without voluntarily wandering to any other object.

Modestly, that is to say, neither chatting nor looking from side to side, but keeping ourselves in a modest, respectful posture.

If one were so unhappy as to be in the state of mortal sin, he must then assist there like the publican, who, remaining afar off, dared not to raise his eyes to heaven, but struck his breast, saying : God, be merciful to me a sinner.*

2d. To assist at sermons ; and young persons at Catechism,

which, if well explained, is proper for all ages, and prepares the mind for receiving more advanced instructions.

We are to hear the instructions with respect and attention. With respect, as though we heard Jesus Christ himself, since it is He who speaks by the mouth of his ministers ;

With attention, so as not to lose a single word. See how carefully we avoid letting the least particle of the Holy Eucharist fall to the ground ! even so should we prevent the least word of Jesus Christ from being lost.

3d. To approach the sacraments.

The sacrament of Penance, to heal the wounds of our soul.

The sacrament of the Eucharist, to repair the strength of our soul. This is the true fruit of life, which admirably restores the strength and vigor we have lost.

We must approach it with much preparation, in order that we may obtain much fruit.

4th. To give more alms than on other days, to the end that God may proportion his gifts to our liberality.

5th. To spend the rest of the day in good works : 1st, in reading good books ; 2d, in edifying conversation ; 3d, visiting the sick ; 4th, consoling the afflicted, &c.

We are permitted to take some recreation after divine service, provided it be in a Christian manner.

Q. Who are they who sin against this commandment ?

A. They who neglect to assist at divine service, who spend that holy day in debauchery, or apply themselves to any servile labor.

Q. Who are the first that sin against this commandment ?

A. Those who neglect to assist at divine service.

Q. When do we sin by not assisting at divine service ?

A. When we absent ourselves through negligence.

If one have time, and might assist there, but does not, that negligence is a sin.

Q. What do you mean by *divine service* ?

A. I mean the different offices which are sung in the church. When convenience will allow, it is a praiseworthy custom to assist at all of them.

In ancient times, the faithful assisted at matins, though they were sung in the night time.

St. Augustine says that there is nothing so consoling, or so well adapted to raise the mind to God, as the singing of hymns and psalms, when they are sung with affection, and the heart accompanies the voice in praising God. "What affectionate words," says he, "did I utter to thee in those psalms; and how much was I inflamed by them with the love of thee; and burned with a desire of reciting them, if I could, all the world over, to abate the swelling pride of mankind: and indeed they are sung all the world over, *neither is there any one that can hide himself from thy heat.*"*

The holy king David praised God seven times a day.

St. Louis, king of France, recited every day the entire office; yet both were charged with the care of a kingdom.

Q. It is not enough, then, to assist at a Low Mass?

A. Not when one can assist at Grand Mass.

Is it sanctifying the whole day, to give God a hurried half hour?

Q. Who are the second class that sin against this commandment?

A. They who spend this holy day in debauchery, that is to say, in eating, drinking, gambling, or walking about. These persons would commit far less sin if they worked the whole day long.

Q. Who are the third class who sin against this commandment?

A. They who apply themselves to forbidden work.

Q. What is forbidden work?

A. It is that which neither charity nor necessity requires.

Q. Is there, then, any work permitted on that holy day?

A. Yes, that which either charity or necessity requires. Jesus Christ himself has authorized it, saying that it was lawful to do good on the Sabbath day, and that he is the master of that day as of all the others.†

It is lawful to prepare on that day all the necessities of life, to work for the relief of the sick, and to preserve any thing which is in danger of perishing, such as the crops, &c.; but in these cases, it is best to consult one's pastor, if it can be done.

Another object of this commandment is to give our soul

* Conf. b. ix. ch. iv.

† St. Luke vi. 5 and 9.

some rest, to the end that it may for that day occupy itself with God and the business of its own salvation.

Any thing that might tend to withdraw us from that holy occupation, is to be avoided as interfering with that end.

ARTICLE IV.

Q. To what are we bound by the fourth commandment: Honor thy father and thy mother?

A. We are bound to love, respect, and obey our father and mother, and to assist them in all their necessities.

Q. What is the first thing which it obliges us to do?

A. To love our father and mother.

Q. Why are we to love them?

A. Because it is they who, after God, have given us life and being. God made them instrumental in bringing us into the world.

We are a portion of themselves. Without them we should not be in existence.

Add to this all that they have done for our education, to feed and clothe us, and to procure for us an establishment in life. What care, what trouble, what toil and sweat, have we not cost them! What a return of love do we not owe them!

Let us love them ever so much, we can never love them as they have loved us, nor in proportion to the numberless benefits we have received from them.

EXAMPLE.

Tobias charges his son to honor his mother.—*Tob. iv. 8.*

Q. What is the second thing which this commandment obliges us to do?

A. To respect our father and mother.

Q. Why must we respect them?

A. Because they hold the place of God with regard to us. God has stamped his authority on their brow.

We are to respect them in our heart, and give them every outward mark of that interior respect.

We are never to speak abruptly or disrespectfully to

them, and should never do any thing without their permission.

Q. How were children formerly punished who abused their parents even in words?

A. They were punished with death.*

EXAMPLE.

The honor which Solomon paid to his mother.—3 *Kings* ii. 19.

Q. What is the third thing which this commandment obliges us to do?

A. To obey our father and mother.

Q. Why must we obey them?

A. Because they speak to us on the part of God.

They are clothed with his authority; so that, when they speak to us, it is as though God spoke to us, and we are to obey them all the same.

Q. How do we obey those who speak on the part of the king?

A. We obey them as we would the king himself.

It was in this spirit that Jesus Christ obeyed the Blessed Virgin and St. Joseph so faithfully, so promptly, and so cheerfully.

To obey faithfully, is to omit or pass over nothing that we are commanded to do.

To obey promptly, is to do what we are told to do without having to be told twice.

To obey cheerfully, is to obey without regret and without a murmur. The more difficult the thing is, the more cheerfully should we do it, because then there is the more merit, and consequently the more reward to expect.

It was thus that Jesus Christ humbled himself, becoming obedient unto death, even the death of the cross.†

EXAMPLE.

Obedience of Jesus Christ when he left the doctors in the Temple to return to Nazareth with the Blessed Virgin and St. Joseph.—*St. Luke* ii.

Q. What is the fourth thing which this commandment obliges us to do?

A. To assist our father and mother in all their necessities.

* Lev. xx. 9.

† Phil. ii. 8.

Q. How are we to assist them?

A. As far as we possibly can.

Q. In what necessities are we to assist them?

A. In all their spiritual and corporal necessities.

Q. What do you mean by spiritual necessities?

A. I mean those which regard the soul.

We are to give them salutary advice concerning the affairs of their salvation, but to do it with much prudence and discretion.

In their sickness, we must see that they receive the last sacraments, in order that they may not leave this world without that assistance and consolation.

When they have departed this life, we are bound to relieve them by prayers, alms, and fasting, and especially by the sacrifice of Christ's body and blood.

We must also punctually execute their last will.

Q. What do you understand by corporal necessities?

A. Those which relate to the body; such as food, clothing, lodging, &c.

It is the least we can do to preserve the life of those who gave life to us. This duty is so urgent, that the Church permits a monk to leave his convent in order to support his parents, if they have no other support.

After doing all that we can do, we may still rest assured that we are doing nothing like what they have done for us.

EXAMPLES.

Joseph brings his father Jacob into Egypt, and abundantly supplies all his wants.—*Gen.* xlv.

Q. What reward does God promise to children who honor their father and mother?

A. He promises them a long life, either in this world or in eternity.

Whosoever wishes, then, to lead a happy life in this world, and a life of eternal bliss in the next, must honor his father and mother.

Q. What is the punishment of children who honor not their father and mother?

A. The malediction of God.

Cursed be he that honoreth not his father and mother.*

* Deut. xxvii. 16.

Q. How did God decree that they should be punished?

A. He decreed that they should be stoned to death.*

EXAMPLE.

Punishment of Absalom for having risen up against David his father.—2 *Kings* xviii.

Q. Does this commandment only regard the duties of children towards their parents?

A. It also regards the duties of inferiors towards their superiors.

Q. What do you mean by superiors?

A. I mean all those whom God has established over us.

Q. Who are the principal of these superiors?

A. Those who are established as rulers over the Church and the State.

In the Church, the Pope, the bishops, and all pastors.

In the State, all the lawful authorities, the king, princes, the president, governors, magistrates, and all those who are intrusted with authority.

Q. To what does the fourth commandment oblige us, in regard to these superiors?

A. It obliges us to love, honor, and obey them, and to assist them in all the necessities of the Church and of the State.

Q. Why are we bound to love them?

A. Because they procure for us either spiritual or temporal goods.

By the former, we receive spiritual life in Baptism. It is they also who preserve this spiritual life by the word of God and the holy Eucharist. It is they, moreover, who administer unto us all the other sacraments.

It is by the vigilance of the latter that our lives and properties are secure.

Q. Why are we obliged to honor them?

A. Because they hold with regard to us the place of God. Jesus Christ said to the former, speaking to his apostles: All power is given to me in heaven and in earth:† as my Father hath sent me, so I also send you.‡

* Lev. xx. 9.

† St. Matt. xxviii. 18.

‡ St. John xx. 21.

Wherefore it is that St. Paul says : We are, therefore, ambassadors for Christ, God, as it were, exhorting by us.*

Of the latter class, St. Paul said : He (the prince) is the minister of God to thee for good.

But if thou do that which is evil, fear : for he beareth not the sword in vain. For he is the minister of God, an avenger to execute wrath upon him that doeth evil.† And St. Peter : Honor all men : love the brotherhood : fear God : honor the king.‡

Q. Why are we bound to obey them ?

A. Because they speak to us on the part of God.

Jesus Christ said to the former, addressing his Apostles : He that heareth you, heareth me : and he that despiseth you, despiseth me.§ And St. Paul : Obey your prelates, and be subject to them ; for they watch as being to render an account of your souls ; that they may do this with joy, and not with grief ; for this is not expedient for you.||

Of the latter St. Peter has said : Be ye subject, therefore, to every human creature, for God's sake ; whether it be to the king, as excelling ; or to governors, as sent by him for the punishment of evil doers, and for the praise of the good.¶

And St. Paul : Let every soul be subject to higher powers ; for there is no power but from God : and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.**

Q. Why are we obliged to assist them in the necessities of the Church and of the State ?

A. Because all the members of a body are obliged to labor for its preservation.

Hence it is that all the Churches contribute to the wants of the Church of Rome, which is the mother and mistress of all the others ; following this example, every parishioner who can do so is obliged to contribute towards the support of his own Church.

In like manner all subjects are to contribute, as far as they

* 2 Cor. v. 20.

† Rom. xiii. 4. 5.

‡ 1 Peter ii. 17.

§ St. Luke x. 16.

|| Heb. xiii. 17.

¶ 1 Peter ii. 18.

** Rom. xiii. 1, 2.

possibly can, to defray the expenses of government, and to do it cheerfully; for God loveth a cheerful giver.*

Hence St. Paul said: Render, therefore, to all their dues: tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor.†

EXAMPLES.

Core, Dathan, and Abiron punished for their revolt against Moses.—*Num.* xvi.
Mary, the sister of Moses, stricken with leprosy for having murmured against her brother.—*Num.* xii.

There are others still whom we are to honor as being above us.

A wife is to honor her husband. Sara called her husband her lord, through honor.‡

And St. Monica paid her husband so much honor that she at length converted him to the faith.§

A child, besides his father and mother, is also to honor his uncles, aunts, and his elder sisters and brothers;

A godchild, his godfather and godmother;

A pupil, his teacher;

An apprentice, his master;

A servant, his or her master and mistress;

Young persons, those who are older than themselves.

We must, in proportion, love, honor, and obey all those persons, and assist them, if possible, in all their necessities.

Q. May we not also refer to this commandment the duties of superiors towards their inferiors?

A. Yes, we may refer to it, the obligations of parents towards their children, of husbands towards their wives, of masters and mistresses towards their servants; and, generally, of all superiors towards their inferiors.

Q. What are the obligations of parents towards their children?

A. To love them, to bring them up, to instruct and correct them.

Q. How are they to love them?

A. They are to love them as Christians.

They are deposits which God has confided to them for a certain time, and of which they must render an account.

* 2 Cor. ix. 7.

† Rom. xiii. 7.

‡ Gen. xviii. 12.

§ Conf. b. ix. ch. 6.

1st. In order to love them as Christians, they must love them more for God than for themselves, more for heaven than earth, more for eternity than for time.

2d. They must love them with reason; for, when they love them without consulting reason, they connive at their faults, and ruin them.

3d. They must also avoid the other extreme, which is, not to love them at all; for then they neglect them and have no care of them.

Parents who have several children must love them all alike; otherwise, they give room for envy, which may lead to bad results.

EXAMPLE.

Jealousy of the brethren of Joseph.—*Gen. xxxvii.*

Q. How are they to bring them up?

A. With care and attention. They must provide them with all the necessaries of life, and guard them from every danger during their childhood.

When they are of an age to go to school, they are to send them there, and select good teachers for them.

Q. How are they to instruct them?

A. With mildness and with patience.

Q. Wherein are we to instruct them?

A. Firstly, in all that regards religion.

To teach them their prayers, their catechism, the fear of God, his love, the horror of sin. St. Augustine could never forget,* even in his wanderings, the name of Jesus, which had been taught him in his childhood. St. Louis never lost sight of those words of the Queen, his mother: God knows, my son, how tenderly I love you, and more than any earthly creature; nevertheless, I would rather a thousand times see you dead before me, than to see you commit one mortal sin.†

Q. Wherein are they also to instruct them?

A. In all that belongs to the state which they are to embrace.

* Conf. b. vi. ch. iv.

† Life of St. Louis.

Q. What means are to be employed in teaching them?

A. Precept must, of course, be employed, but example is still more necessary.

They must teach them, by their own example, the practice of every Christian virtue: humility, mildness, patience, compassion, &c.

Q. What are they carefully to avoid in their presence?

A. Every thing that children could not imitate without sinning.

Such was the advice given by St. Jerome to a Christian mother.*

Parents, then, are to avoid all anger, impatience, cursing or swearing, lies, immodesty, excess in eating or drinking, a love of dress or the vanities of the world, slander, calumny, &c.

EXAMPLE.

Advice of Tobias to his son.—*Tob. iv.*

Q. How are they to correct them?

A. Firmly, yet without harshness.

Firmly, because any show of false tenderness renders the child indocile and incorrigible. He that loveth his son, says the Holy Ghost, frequently chastiseth him, that he may rejoice in his latter end.† Without harshness, because it angers and discourages them. And you, fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord.‡ And elsewhere: Fathers, provoke not your children to anger; lest they be discouraged.§

EXAMPLE.

Punishment of Eli for not having corrected his children.—1 *Kings* ii. and iv.

Q. What are the obligations of other superiors towards their inferiors?

A. They are the same in proportion as those of parents towards their children.

All superiors are bound, in their own degree, to love their inferiors, to contribute to their instruction and to their correction.

* *L. ii. ep. 14.*

† *Ecl. xxx. 1.*

‡ *Ephes. vi. 4.*

§ *Col. iii. 21.*

ARTICLE V.

Q. What is forbidden by the fifth commandment: Thou shalt not kill?

A. It is forbidden to deprive any one of life without authority, and also to kill one's self.

Q. What is the first thing forbidden by this commandment?

A. To deprive any one of life without authority.

Q. What is meant by saying *without authority*?

A. That is to say, by his own authority, without having received that power from God, who alone is master of our life. It is he who has given it and who preserves it to us, and no one but he has a right to take it from us.

Q. Why has God made this prohibition?

A. Because man is created to his image.

I will require your blood, said God to Noah and his children, at the hand of every beast, and at the hand of man; at the hand of every man, and of his brother, will I require the life of man.*

Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God.

If a man, says God, kill his neighbor on set purpose, and by lying in wait for him, thou shalt take him away from my altar, that he may die.†

And Jesus Christ said to St. Peter: Put up, again, thy sword into its place. For all that take the sword, shall perish with the sword.‡

EXAMPLES.

Cain cursed by God for having killed his brother Abel.—*Gen. iv.*
Adonibesech treated as he had treated others.—*Jud. i.*

Q. What is the second thing forbidden by this commandment?

A. To take away one's own life.

Q. Why?

A. Because we are not our own, but God's. Whether we live, says St. Paul, we live to the Lord; or whether we die, we die to the Lord.§

* Gen. ix. 5, 6.
† Exod. xxi. 14.

‡ St. Matt. xxvi. 52.
§ Rom. xiv. 8.

EXAMPLES.

Despair of Saul—1 *Kings* xxxi. 4; and of Judas—*St. Matt.* xxvi. 5.

Q. We are not allowed, then, to deprive any one of life!

A. No; not without authority.

Q. By what authority is it permitted?

A. By the authority of God.

Q. Who are the depositaries of that authority?

A. Sovereigns and other rulers.

The prince, says St. Paul, is the minister of God for good.*

But if thou do that which is evil, fear: for he beareth not the sword in vain: For he is the minister of God, an avenger to execute wrath upon him that doeth evil.

Q. It is, then, only sovereigns who can take away the life of criminals, by virtue of the power which God has given them?

A. Yes, it is only they, and those whom they appoint for that purpose; those who command armies, and the soldiers who compose them;

Judges who are established for punishing the guilty, and those who execute their decrees.

Q. Does it only forbid us to kill?

A. It also forbids anger, hatred, contempt, envy, revenge, insult, and generally all desire to do harm to our neighbor.

Q. Why does God forbid all these things?

A. Because they all lead to murder. Men kill not those whom they love, and esteem, and in whose prosperity they rejoice, but those whom they hate, despise, and envy.

The determination to commit murder is not formed all at once, but is the result of anger, the desire of revenge, jealousy, and other such passions fostered in the soul.

Q. Does God only forbid hatred, envy, &c.

A. He also forbids us to wish or to do any harm to our neighbor.

Q. Why?

A. Because we are obliged to love our neighbor as ourselves.

I give you a new commandment, says Jesus Christ, that

you love one another; as I have loved you, that you also love one another.*

And St. Paul: He that loveth his neighbor hath fulfilled the law. For (the commandments) Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself.†

Q. Are we only forbidden to wish or to do any harm to our neighbor?

A. We are also forbidden to bring him to evil, either by bad example, bad advice, or in any way whatsoever.

Q. How do we most generally bring our neighbor to evil?

A. Either by bad example or by bad advice.

Q. How do we bring him to evil by bad example?

A. When we do or say in his presence any thing that tends to sin.

If a father curses, blasphemes, or gets drunk, in presence of his children, it induces them to do the same.

He, says Jesus Christ, that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.‡

Q. How do we bring others to sin by bad advice?

A. When we advise them to do a bad thing: "You are certainly very foolish to put up with the like of that: I would not, if I were in your place," and all such evil suggestions.

Q. What is this sin called?

A. It is called scandal.

Q. Is scandal a grievous sin?

A. Yes; for it kills the soul of our neighbor.

Inasmuch as the soul is more precious than the body, so the evil done to it is greater than that which is done to the body.

Q. Is there no other way of bringing our neighbor to sin?

A. Yes; it may be said that all exterior sins have that effect.

* St. John xiii. 34.

† Rom. xiii. 8.

‡ St. Matt. xviii. 6.

Q. How so ?

A. Because people willingly do the evil which they see others do.

We cannot, therefore, be too much on our guard to avoid doing or saying any thing that might induce others to sin, by imitating us.

Even the omission of the good which we are bound to do, and do not do, is a sort of scandal. If we do not say our morning or evening prayers, or our *grace* before or after meat ; if we do not assist regularly at divine service, &c., this is all so much scandal.

So it is with luxury, vanity, immodest clothing, gambling, profane amusements, loose conversation, unchaste songs, bad books, lascivious pictures, and all such things. These all give scandal, because they lead to sin.

Q. How must we shun all those who bring us to sin ?

A. We must shun them as we would persons having the plague.

If thy hand or thy foot scandalize thee, says Jesus Christ, cut it off and cast it from thee. It is better for thee to enter into life maimed or lame, than, having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee with one eye to enter into life, than, having two eyes, to be cast into hell-fire.*

EXAMPLE.

The children of Seth perverted by the bad example of the children of Cain, and punished by the Deluge.—*Gen.* vi. and vii.

ARTICLE VI.

Q. What does God forbid by the sixth commandment: Thou shalt not commit adultery ?

A. He forbids all sorts of impurity either in thought, word, or deed.

Q. From what must we refrain in order to obey this commandment ?

A. We must refrain from all impure thoughts, words, and actions.

* St. Matt. xviii. 8, 9.

Q. Why so?

A. Because those thoughts, words, and actions are great sins. In this matter, as in that of faith, there is scarcely any venial sin when the consent is perfect.

Q. Why are these great sins?

A. 1st. Because they defile both the soul and body, which are the work of God.

It is God who has formed our body and created our soul to his own image and likeness,* and hence we are his work. It is, therefore, a grievous crime to disfigure that work by such sins as these.

2d. Because they outrage Jesus Christ, whose members we are.

Know you not, says St. Paul, that your bodies are the members of Christ? shall I, then, taking the members of Christ, make them the members of a harlot?† See the rest of the passage.

3d. Because they outrage the Holy Ghost, whose temples we are.

Know you not, says St. Paul again, that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own? For you are bought with a great price. Glorify and bear God in your body.‡

Q. How has God manifested his detestation of these sins?

A. By the dreadful chastisements he has inflicted on those who were guilty of them.

Q. What was the first chastisement?

A. The universal Deluge.

My spirit, said God, shall not remain in man for ever, because he is flesh.§ See what follows.

Q. What was the second chastisement?

A. The destruction of Sodom and Gomorrha.

And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven.||

These sins being now still more heinous, inasmuch as our bodies are more holy, those who do not do penance for them

* Gen. i. 26, 27.

† 1 Cor. vi. 15.

‡ 1 Cor. vi. 19.

§ Gen. vi. 3.

| Gen. xix. 24.

in this life have reason to fear that God has a dreadful punishment in store for them in the next.

Q. Why do you say *all sorts of impurity*?

A. Because this sin is divided into several kinds, according to the different ways in which it is committed, and the difference of the persons with whom it is committed.

The different ways of committing this sin, and the difference of the persons with whom it is committed, are sufficiently well known to those who have the misfortune of sinning in this way; hence it is easy for them to explain themselves at their confession. As for those who have not been so unfortunate as to commit this sin, it is a great advantage for them to know nothing of its nature, and it is much to be wished that they should remain so all their life.* To the latter class, it is only necessary to say, that they must carefully avoid all words and actions which they would not dare to say or do before respectable persons.

If we had God always present and his love ever in our hearts, we would fear his eyes much more than those of even the most respectable men.

It is necessary to declare in confession the different kinds of this sin, and even the considerable circumstances connected with it. It is then that the penitent has need of courage and humility. The devil takes away shame when the sin is being committed, but he gives it back when it is to be confessed. The sinner, however, must not listen to his suggestions, but to those of the Holy Ghost.

Q. Does this commandment only forbid impurity?

A. It also forbids all that might lead to it, such as excess in eating or drinking, going to plays, reading bad books; lascivious looks, words and gestures; and all immodesty in dress.

Q. What, once more, does this commandment forbid?

A. It forbids all that might lead to impurity.

Q. Repeat what those things are that lead to it.

A. 1st. Excess in eating and drinking.

In order to preserve chastity, we must be extremely sober, especially in drinking.

Be not drunk with wine wherein is luxury, says St. Paul, but be ye filled with the Holy Spirit,* and when he per-

* Ephes. v. 18.

mits his disciple Timothy the use of wine, it is on condition that he take but very little, and that because of the weakness of his stomach and his frequent infirmities.*

Excess in eating is no less to be dreaded.

A body that is too delicately nourished is seldom chaste. He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn.†

2d. Plays, comedies, the opera, balls.

These things have been at all times strictly prohibited, because of the danger to which Christians are there exposed of allowing what they see and hear to gain admission into their hearts.

St. Jerome complained that in his solitude, notwithstanding his fasts and macerations, he was tormented with violent temptations by the remembrance of the plays and exhibitions of Rome.‡

St. Augustine acknowledged that plays made the same impressions on his heart as though the things represented had been all true, and that he felt himself moved by all the passions which he saw represented.§

Alipus, the friend of St. Augustine, allows himself to become passionately fond of public exhibitions, which he had before abhorred.||

Under this head we may also class dances, particularly public dances, as much because of the mixture of persons which takes place on those occasions, as of the words which are said or sung.

Dina, the daughter of Jacob, was dishonored for having gone to witness the amusements of the women of Sichem.¶

3d. The reading of bad books.

The reading of such books is almost as dangerous as going to plays, since they contain the descriptions of what passes there. This kind of reading must then be renounced altogether if we wish to preserve chastity.

Hence, we must avoid comedies, romances, and all such works as treat only of profane love. We must regard such books as poisonous fountains which give death to the soul.

* Tim. v. 23.

† Prov. xxix. 21.

‡ Life of St. Jerome.

§ Conf. b. i. ch. 13.

|| Conf. b. vi. ch. 8.

¶ Gen. xxiv.

God manifested to St. Theresa the place which she had deserved in hell by reading such books, until they had extinguished every sentiment of piety in her soul.*

4th. Immodest images.

We are never to keep in our house either statues or pictures which are calculated to hurt the imagination.

If we have them in our possession, they must be destroyed. Let their value be what it may, they are not so dear to us as our feet, our hands, or our eyes, which Jesus Christ commands us to cut off, or to pluck out and cast far from us, if they be a cause of scandal to us.†

5th. Unchaste looks.

We are never to let our eye rest on any image, or on any person, that may give rise to bad thoughts. The bad thought often leads to desire, and desire to action; and so the sinner falls.

Whosoever looketh on a woman, says Jesus Christ, to lust after her, hath already committed adultery with her in his heart.‡

Wherefore Job said: I made a covenant with my eyes, that I would not so much as think upon a virgin.§

David fell into two heinous sins for having looked upon a woman.||

6th. Obscene words.

We must watch carefully over our tongue so as never to speak any thing obscene, or of double meaning.

To avoid all loose conversation, and never to associate with people who are so addicted. We must also beware of what is called flattery, or coaxing, as there is nothing more dangerous.

Be not deceived, says St. Paul, evil communications corrupt good manners.

Under this head may be placed bad songs, whether one sing them, or hear them sung. "What a man," says St. Jerome, "cannot bring himself to tell you, he will sing to you."

7th. All immodesty in dress.

Firstly. We are to be at all times modestly covered.

* Ch. xxxiv. of her Life.

† St. Matt. v. 29, and xviii. 8.

‡ 2 Kings xl. 2.

§ St. Matt. v. 23.

|| Job xxxi. 1.

Rebecca covers herself with a veil as soon as she learns that it is Isaac who is advancing towards her, although she was chosen to be his wife.*

Secondly. St. Paul admonishes women to be veiled, forbids them to wear *plaited hair*, or many ornaments.† Abimelech gives a thousand pieces of silver to Abraham to the end that Sarah might always have a veil.‡

Thirdly. To clothe ourselves simply and decently, according to our state, avoiding all luxury and all vanity.

God approved of the ornaments of Judith because her intention was good.§

Queen Esther grieved when she found herself obliged by her state to wear certain ornaments.||

Fourthly. We are not to disfigure our face, which is the work of God, by daubing it with paint, wearing moustaches, or any other such vanities.

Queen Jezabel, having bedecked herself with paint and her richest ornaments, is thrown from a window of her palace, trampled under the feet of the horses, and eaten by the dogs.¶

In addition to all this, it is necessary to avoid all familiarities, indecent liberties, assignations, lonely walks, letters, and presents, between persons of different sexes.

ARTICLE VII.

Q. What is forbidden by the seventh commandment: Thou shalt not steal?

A. Two things are forbidden: 1st. To take our neighbor's goods unjustly; 2d. To retain them.

Q. What is the first thing forbidden by this commandment?

A. To take our neighbor's goods unjustly.

Q. What is meant by *unjustly*?

A. That is to say, without having a right to take them.

* Gen. xxiv. 65.

† 1 Tim. ii. 9.

‡ Gen. xx. 16.

§ Judith x. 3, 4.

|| Esth. xiv. 16.

¶ 4 Kings ix. 30.

Q. We may take, then, when we have a right to do so?

A. Yes; provided we be authorized.

This is the case when we obtain a judgment against any one, and have his effects sold in order to obtain payment. So it is, too, in a just war, where we are entitled to take away what belongs to the enemy.

Q. What are we to do when we are in need?

A. We must make use of honest and lawful means.

Q. What is meant by *honest means*?

A. Means which are not incompatible with morality.

Thus a quack, a comedian, a prostitute, and all such people, do not make use of honest means to earn a living.

Q. What is meant by lawful means?

A. Means which are conformable to the laws.

1st. Such as officials by their employments;

2d. Magistrates by their judicial charge;

3d. Merchants by their business;

4th. Mechanics, tradesmen, and others by their labor;

5th. Servants by their work;

6th. Those who, being unable to make use of any of these means, beg their bread, or take refuge in hospitals, or asylums. All these means are authorized by the laws, and are, therefore, legitimate.

Q. In how many ways may we take our neighbor's property unjustly?

A. In five ways.

Q. Which is the first?

A. To take it by violence, as robbers do.

By violence, that is to say openly, by force and against the will of the person from whom it is taken, as in the case of housebreakers and highwaymen.

Q. Which is the second?

A. By stealth, as do servants and others who steal in secret.

By stealth, that is to say, in secret, and unknown to the person from whom it is stolen.

1st. Such are servants who steal from their masters, who give away in secret what belongs to them, who undertake to pay themselves, saying that they ought to have more wages.

2d. Women with regard to their husbands.

3d. Children with regard to their parents.

He, says the Holy Ghost, that stealeth any thing from his father, or from his mother, and saith, This is no sin, is the partner of a murderer.*

4th. Apprentices or journeymen.

5th. Shopmen and shopwomen.

6th. Professional thieves who steal by dexterity, such as pickpockets.

- EXAMPLE.

Achan stoned for a secret theft.—*Josue vii.*

Q. Which is the third?

A. By fraud, such as those who cheat in merchandise, or otherwise.

By fraud, or by imposture, which is one and the same thing. Thus, this commandment is broken, 1st, by those who sell at exorbitant prices; 2d, those who pass off one article for another, such as false pearls for real; 3d, a bad thing for a good, a damaged article for one that is sound; 4th, they who mix, or adulterate milk, wine, brandy, &c.; 5th, those who sell with false weights or measures.

Thou shalt not, says the Lord, have diverse weights in thy bag, a greater and a less: neither shall there be in thy house a greater bushel and a less.†

Thou shalt have a just and a true weight; and thy bushel shall be equal and true; that thou mayest live a long time upon the land which the Lord thy God shall give thee.

For the Lord thy God abhorreth him that doeth these things; and he hateth all injustice.

Q. Which is the fourth?

A. By illicit loans, such as usury.

- Q. What is an illicit loan?

A. A loan which is forbidden.

Q. What loan is forbidden?

A. That from which a profit is derived in virtue of the loan.

An individual lends ten dollars for a certain time, on condition that he shall receive twelve at the end of that

* Prov. xxviii. 24.

† Deut. xxv. 13, 14, 15.

time. So with corn, wheat, or any thing else ; such loans are forbidden.

We are not only forbidden to *take* any thing over and above what we have lent, but even to look for it.

Lend, says our Lord, hoping nothing thereby.*

Q. What is this sin called ?

A. It is called usury.

Q. What are they called who commit it ?

A. They are called usurers.

Q. To what punishment are usurers liable ?

A. They are liable to excommunication.

The heaviest of all penalties, because it cuts off the sinner from the body of the Church and deprives him of all her spiritual treasures.

Q. Why are usurers so severely punished ?

A. Because they violate all laws ;

The divine law, the natural law, the law of the Church, and the law of the land.

Q. How must we then lend, to lend in a legitimate manner ?

A. We must lend without any interest, and without hoping for any. Such are the words of Jesus Christ himself: Lend, hoping nothing thereby.

And elsewhere: Give to him that asketh of thee, and from him that would borrow of thee, turn not away.† Which obliges us to lend to any one that is in need, when we have it in our power.

Q. Which is the fifth ?

A. By unjust law-suits and decisions ; such as dishonest lawyers, corrupt magistrates and judges ; and generally, by taking or usurping, in any way whatsoever, that which belongs to our neighbor.

Q. Who are they that take their neighbor's goods in this fifth way ?

A. 1st. Those who instigate or carry on unjust law-suits, such as dishonest lawyers.

They thereby inflict a great injury on their neighbor, putting him to heavy expense and causing him much trouble ; and when they gain the suit by their craft and credit, it is as though they took their neighbor's goods by violence.

* St. Luke vi. 35.

† St. Matt. v. 42.

If any man, says our Lord, will go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall force thee to go one mile, go with him other two.*

What our Lord has taught us, he has himself practised, especially during the time of his Passion, giving himself up to all and resisting nothing.

2d. Those who pronounce unjust decisions; such as corrupt judges.†

This is, likewise, the same as though they took their neighbor's goods, because of the damage which they cause him to sustain.

The wicked man, says the Holy Ghost, taketh gifts out of the bosom, that he may pervert the paths of judgment.‡

Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause cometh not in to them.§

Wo to you that justify the wicked for gifts, and take away the justice of the just from him.||

3d. Those who take or usurp, in any way whatsoever, that which belongs to their neighbor.

This is especially the sin of persons in authority who abuse their power to usurp or appropriate to themselves the property of their neighbor; this is what is called extortion.

EXAMPLE.

Achab takes possession of Naboth's vineyard, after having him put to death unjustly.—3 *Kings* xxi.

Q. What does this commandment in the second place forbid?

A. To retain our neighbor's goods unjustly.

Q. In how many ways may we retain our neighbor's goods unjustly?

A. In six ways.

Q. Which is the first?

A. By not making restitution for what one has taken.

Q. May we retain what we have taken?

A. No, it must be restored.

* St. Matt. v. 40, 41.

† Deut. xvi. 19.

‡ Prov. xvii. 23.

§ Is. i. 23.

| Is. v. 23.

If the thing taken remain the same, it is to be restored just as it is; if not, the value thereof.

Q. Is it enough to restore what we have taken?

A. No, we are also bound to repair the damage we have caused. If we have deprived a mechanic of his tools, he was, of course, for some time without working; this, then, is the damage which must be repaired at the same time that we restore what we have taken.

One has taken from a merchant a sum of money, which prevented him from making the same profit as if he had had it in his business; the damage must be repaired, and the sum taken must be restored; so on with other things.

Q. To whom must restitution be made?

A. To the person from whom the thing was taken, or his heirs.

Q. If one do not know who the person is from whom they stole, what is to be done?

A. For instance, a merchant who has cheated those who bought of him, and who were often entire strangers to him.

He must consult in order to ascertain how and to whom he is to make restitution.

Q. If we cannot make the full restitution all at once, what is to be done?

A. We must then restore a part—as much as we can.

Q. And if we cannot restore even a part?

A. We must then have the will to make restitution as soon as we possibly can.

Q. Is it sufficient to have that will?

A. No, we must also endeavor to put ourselves in the way of doing it.

Q. When is restitution to be made?

A. As soon as we possibly can.

To defer making restitution, when we have it in our power, is to continue to cause damage to our neighbor, and is just the same as though we stole a second time.

Q. How is it if one dies without having made restitution?

A. The obligation passes to his heirs. He is to lay the injunction on them before his death, but still without exposing himself, and he should take prudent precautions to secure its being done; otherwise, it will cost him dearly in the

other life, where nothing is overlooked; for, in short, no one can enter heaven with his neighbor's goods.

Q. Is it only those who have taken that are bound to make restitution?

A. All those are bound, in like manner, who have participated in the crime, whether by commending, advising, approving, consenting, not hindering, when obliged to do so, or not giving notice, when it was their duty, as in the case of a servant towards his master.

EXAMPLE.

Restitution made by Zaccheus.—*St. Luke xix. 8.*

Q. Which is the second?

A. By not paying servants their wages, or workmen their lawful earning.

All this is to be paid promptly; if not, it is one of the sins which cry to heaven for vengeance.

Behold what God himself ordains: Thou shalt pay him the price of his labor the same day, before the going down of the sun, because he is poor, and with it maintaineth his life: lest he cry against thee to the Lord, and it be reputed to thee for a sin.*

Behold the hire of the laborers, says St. James, who have reaped your fields of which you have defrauded them, crieth out; and the cry of them hath entered into the ears of the Lord of Sabaoth.†

Q. Which is the third?

A. By not giving back the deposit placed in one's hands.

A deposit is a thing given one in care, and has always been regarded as a sacred thing.

Q. How are we to keep a deposit?

A. We are to keep it as though it were our own; bestowing on it the same care and attention.

Q. May we make use of it?

A. No; not without the permission of the owner. We are but the guardian of it, and, therefore, cannot use it in any way.

* Deut. xxiv. 15.

† St. James v. 4.

Q. When must it be given up?

A. As soon as it is demanded again. Nothing is more just than to restore it to the rightful owner, when he chooses to claim it.

EXAMPLE.

Punishment of Heliodorus for having attempted to carry off the deposits which were in the Temple.—2 *Mac.* iii.

Q. What is the fourth?

A. By not rendering an account of the property which we had to administer.

Q. How are we to dispose of such property?

A. We are to dispose of it as if it were our own.

This is the rule for all guardians, executors, and generally for all those who are charged with the administration of the property of others.

Q. May they appropriate it to their own use?

A. No; not on any account whatsoever.

Q. May they dispose of it as they think proper?

A. No; they are bound to observe the rules and conditions of each administration.

Q. What are they to do when the term of their administration is expired?

A. They are to render an account of it.

And if there be any money remaining, they must hand it over to the person or persons to whom it belongs.

Q. What are they obliged to do, in case they have caused any damage by retaining that money beyond the proper time, or by delaying the return of their accounts?

A. They are obliged to repair that damage.

Q. What is the fifth?

A. It is, after having found any thing, to neglect making diligent inquiry after the rightful owner thereof.

Q. Does the article which is found belong to the finder?

A. No; it belongs to the loser.

Q. The person who finds it cannot then appropriate it to his own use?

A. No; he must restore it to the owner.

Q. And how is it to be if he do not know who the owner is?

A. He must make diligent inquiry in order to find him out.

Q. And if he cannot find him out after diligent inquiry?

A. He must then take advice as to what he is to do.

Q. What is the sixth?

A. Not to pay our just debts when we have the means, or not to endeavor to have the means of paying them.

Q. What harm do they do who do not pay their just debts when they have the means?

A. They retain their neighbor's goods unjustly.

Q. When they have not the means what must they do?

A. They must endeavor to obtain the means.

They must not expend more than they have of their own, and if they be indebted, they must deprive themselves even of what is necessary, or at least of every thing superfluous, in order to pay their debts; otherwise they do not obtain forgiveness for their injustice, because it is still going on.

Q. Is it enough, in order to observe this commandment, to refrain from taking our neighbor's goods?

A. No; we are also bound to give part of our own for the relief of the poor.

Q. When are we to assist the poor?

A. When they are in need.

To assist them when they are not in need, is to render them slothful, and perhaps give them the opportunity of committing sin.

Q. Is it a counsel to assist the poor in their necessities?

A. No; it is a precept.

Q. Why do you say that it is a precept?

A. Because those who do it not, are condemned to everlasting torments.

EXAMPLES.

The rich glutton in the flames of hell for not having assisted Lazarus.—*St. Luke xvi. 19.*

Jesus Christ shall pronounce the same judgment on the last day.—*St. Matt. xxiv. 31.*

Q. Why is it that those who do not assist the poor in their necessities shall be condemned to everlasting fire?

A. Because they have not the love of God.

He that hath the substance of this world, says St. John, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in

him?*. He does not say : how doth the love of his neighbor abide in him ; but how doth the charity of God abide in him ? To show that he who has no love for his neighbor has none for God ; and without the love of God, there is no salvation.

Q. Is every one bound to assist the poor in their necessities ?

A. Yes, each in his own way :

The rich, by giving of their substance, more or less, according to their own ability, the number of the poor, and the divers degrees of their necessity, since God has placed in their hands the patrimony of the poor ;

The poor by assisting their equals in any way that they can, and adding to what they can do, compassion, consolation, and the desire of doing more, if it were in their power.

Give alms out of thy substance, said Tobias to his son, and turn not away thy face from any poor person : for so it shall come to pass that the face of the Lord shall not be turned from thee.† According to thy ability be merciful. If thou have much, give abundantly ; if thou have little, take care even so to bestow willingly a little.

And St. John the Baptist said : He that hath two coats, let him give to him that hath none : and he that hath meat let him do in like manner.‡

Q. How must we give alms in order to do it profitably ?

A. We must give it for God's sake.

That is to say, to obey him and to please him, and at the same time to induce the poor to bless him.

When thou doest an alms-deed, says our Lord, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen, I say to you, they have received their reward.§

But when thou doest alms, let not thy left hand know what thy right hand doeth : that thy alms may be in secret, and thy Father, who seeth in secret, will repay thee.

Q. What is the virtue of alms ?

A. 1st. To provide a great reward for the day of need, that is to say, for the day of death.||

* 1 John iii. 17.

† Tob. iv. 7.

‡ St. Luke iii. 11.

§ St. Matt. vi. 2.

2d. To deliver from sin and from death.

That is to say, from the death of the soul, from that which is eternal.

3d. To save the soul from darkness; the darkness of sin and the darkness of hell.

But alms must be given in a truly Christian manner, in order to have this great efficacy.

ARTICLE VIII.

Q. What does God forbid by the eighth commandment: Thou shalt not bear false witness?

A. He forbids us to bear false witness in any manner whatever. A person called on to give evidence, and after having promised to God to tell the truth, states, nevertheless, what he knows to be false: this is bearing false witness.

Q. Is that a great sin?

A. Yes, for he takes God to witness a falsehood. He would endeavor to make God pass for a false witness, and is thus guilty of a most heinous crime.

Q. What are they obliged to do, who commit this sin?

A. They are obliged to repair the injury done to God and their neighbor.

Without this reparation there is no forgiveness.

Q. In what other ways do we sin against this commandment?

A. By suborning witnesses, forging or bringing forward false contracts or title-deeds, accusing an innocent person of a crime, or pronouncing an unjust judgment against any one.

Q. Which is the first of these ways?

A. Suborning or corrupting witnesses.

EXAMPLE.

Punishment of Jezabel for this sin.—3 *Kings* xxi. ; 4 *Kings* ix.

Q. What is the second?

A. Forging or bringing forward false contracts or title-deeds,

A person who commits this crime must be destitute of faith, conscience, and religion.

Q. What is the third?

A. Accusing an innocent person of a crime, or pronouncing an unjust judgment against any one.

EXAMPLE.

Of the two old men who falsely accused the chaste Susanna of a crime, and then condemned her unjustly. — *Juan. xiii.*

We also see this sin in those who falsely accused our Lord,* and in Pilate, by whom he was unjustly condemned.†

Q. Does this commandment only forbid false witness?

A. It likewise forbids all sorts of lies, rash judgments, slanders, calumny, and even repeating any thing that might be hurtful to our neighbor.

Q. What, then, is forbidden by this commandment?

A. All sorts of lies.

Q. When do we tell a lie?

A. When we speak contrary to what we think, with the intention of deceiving our neighbor.

It is not necessary that this intention be expressed, it is sufficient if it be implied.

People lie not only by words, but also by writing, by signs, by gestures, and by actions. A hypocrite who seeks to appear virtuous, while he is in reality far from being so, lies by action.

Q. Why is a lie a great sin?

A. Because it violates truth, and deceives one's neighbor.

Can we be guiltless when we violate truth and deceive our neighbor?

Q. How many sorts of lies are there?

A. There are three sorts.

Q. What are they?

A. The jesting lie, the officious lie, and the malicious lie.

Q. What is the jesting lie?

A. It is a lie told for one's own amusement or that of others.

* St. Mark xiv. 56.

† St. Mark xv. 15.

If a person, in jest, relates stories as true which are not true.

For example, we say that we have been to such a place, and were well entertained there, though we had not as much as a glass of water; so on with other things.

Q. What is the officious lie?

A. That which we tell for our own advantage or that of another.

To save ourselves or others from being scolded. If we had the fear of God, we would much rather be scolded than offend him.

Q. What is the malicious lie?

A. That which causes any damage to our neighbor.

For instance, when by your lies you defame an honest tradesman, a skilful workman, a faithful servant, a virtuous female. You are obliged to make restitution in all these cases.

Q. Is it only in these three ways that truth is violated?

A. It is also violated as often as we disguise or pervert it in any way whatsoever.

1st. By equivocation, making use of ambiguous terms which have a manifold meaning, and may give an impression contrary to what we think.

2d. By mental restrictions, retaining in our mind a meaning which we do not express. For instance: "Have you been to mass." We answer, "Yes;" and mean yesterday or some other day, whilst the person speaks of to-day. Another example: "Is Mr. so and so at home?"—"No, he is gone out;" meaning from his chamber to his study, or the like.

3d. By false pretences. Making a show of being friendly to some one and wishing him well, whilst they are secretly working against him and doing him ill offices.

All that is contrary to truth and integrity, and serves only to deceive our neighbor in an unjust manner, which is never permitted, even though it were done with the intention of saving a life or procuring the salvation of a soul. Content yourself with saying: "It is so—it is not so," that is to say, "yes," or "no."*

* St. Matt. v. 37.

EXAMPLE.

Punishment of Ananias and Sapphira.—*Acts v.*

Q. What does this commandment secondly forbid?

A. It forbids rash judgment.

Q. What is rash judgment?

A. A judgment pronounced to the disadvantage of our neighbor without a just foundation. A person goes into a house; immediately it is suspected that he goes in for some bad purpose, although he may have no such intention, but may, on the contrary, have a good object in view.

Q. Are we permitted to judge thus rashly?

A. No; Our Lord forbids it.

Judge not, says he, that you may not be judged. For with what judgment you have judged, you shall be judged: and with what measure you have measured, it shall be measured to you again.*

Q. May we judge evil of our neighbor when there is a just foundation?

A. Yes; Our Lord permits it.

Judge not according to the appearance, says he, but judge a just judgment.†

A man gets drunk and swears every day; I see him, I hear him; I do him no wrong, then, when I judge that he is a drunkard and a blasphemer.

Nevertheless, if we are not charged with the care of such persons, the shortest and the best way is to leave them to the judgment of God, and not condemn them.

Who art thou, says St. Paul, that judgest another man's servant? To his own master he standeth or falleth.‡

Q. What must we do in order to secure ourselves against rash judgments?

A. We must refrain even from rash suspicions.

Q. What do you mean by rash suspicions?

A. I mean thoughts prejudicial to our neighbor, without a just foundation.

We judge not, but we think evil. There is something that we cannot find under our hand; immediately, we conclude that it has been taken by some one, and that it must

* St. Matt. vii. 1.

† St. John vii. 24.

‡ Rom. xiv. 4.

be such a person who took it, for no one else was in the house; and some minutes after, we will, perhaps, find the article which we thought was lost.

We must refrain from all those thoughts which naturally tend to rash judgments. It is the safer way to take time on those occasions, and do nothing rashly.

EXAMPLES.

Prudence of St. Joseph towards the Blessed Virgin.—*St. Matt. l. 19.*

Rashness of the Maltese towards St. Paul.—*Acts xxviii.*

Q. What does the eighth commandment thirdly forbid?

A. It forbids slander and calumny.

Q. What do you understand by slander and calumny?

A. I understand words which are hurtful to the reputation of our neighbor.

Under this head are comprised signs, gestures, writings, and sometimes even silence.

Q. How do we wound the reputation of our neighbor by slander or detraction?

A. By revealing his faults to those who know them not.

We thereby lessen their esteem for him, and consequently do him an injury.

Q. How do we wound the reputation of our neighbor by calumny?

A. By falsely ascribing to him faults which he has not.

This sin exceeds the other, because it is accompanied by malice.

Q. In how many ways are these two sins committed?

A. In eight ways.

Q. What are the first four ways?

A. 1st. Falsely speaking ill of any one; 2d, magnifying and exaggerating the evil; 3d, revealing a hidden fault; 4th, giving a bad interpretation to a good action.

Q. What are the other four?

A. 1st. Denying the good qualities of any one; 2d, diminishing them or detracting from them; 3d, suppressing them; 4th, praising them in a faint manner.

Q. Is slander or detraction a great sin?

A. Yes, for it excludes from heaven.

Know you not, says St. Paul, that the unjust shall not possess the kingdom of God? Be not deceived; neither

fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.*

Q. What is it necessary to do in order to obtain forgiveness of this sin?

A. It is necessary to do penance for it.

This is the first thing to be done.

2d. To repair the injury done to the reputation of our neighbor.

For that purpose it is well to consult some enlightened persons.

3d. To indemnify for the damage done.

By your slander you have prevented a merchant from selling, a tradesman from being employed, a young woman from being provided for, a servant from obtaining a situation, and so on. It is necessary to repair the damage done in any of these cases.

It is much better and more prudent to remain silent than to involve one's self in so many difficulties. Say often with the prophet: Set a watch, O Lord, before my mouth; and a door round about my lips.† The wise man adds, doors and bars.‡

Q. Are we permitted to listen wilfully to detraction?

A. No, for that is to render one's self as criminal as the detractor. If no one listened to the slanderer, there would soon be no more slander.

Wherefore the wise man said: Hedge in thy ears with thorns: hear not a wicked tongue.§

But if we hear it against our will, we must impose silence, if we have authority; change the subject adroitly, if we have not, or otherwise retire, if we can do so; and if we cannot, we must testify our disapprobation by our countenance, according to the advice of the wise man, who says: The north wind driveth away rain, as doth a sad countenance a backbiting tongue.¶

Q. What must the person do who is slandered?

1. He must ask of God the strength to bear that

* 1 Cor. vi. 9.

† Ps. cxi. 3.

‡ Eccles. xxviii. 28.

§ Ib.

| Prov. xxv. 23.

cross with patience, after the example of our divine Lord, who, when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to him that judged him unjustly.*

If he be guilty, he must make use of it to repair his fault. If he be innocent, let him make use of it to repair other faults known to God.

Q. What is lastly forbidden?

A. To repeat any thing that might be hurtful to our neighbor.

Q. What discourse is forbidden by this commandment?

A. All that might be hurtful to our neighbor.

Q. Why is all such discourse forbidden?

A. Because it usually excites quarrels and causes dissension.

Two persons are closely connected, and live in the utmost peace and harmony; you tell something to one concerning the other, and you thereby sow dissension between them, and deprive them of the most precious of treasures, friendship, peace, and harmony.

Q. Is that a great sin?

A. Yes, it is, for it wounds friendship and disturbs peace.

Q. What is its punishment?

A. The malediction of God.

The whisperer and the double-tongued is accursed: for he hath troubled many that were at peace.†

ARTICLE IX.

Q. What does God forbid by the ninth commandment?

A. After having forbidden, by the sixth commandment, exterior acts of impurity, he forbids by this all impure thoughts and desires.

Q. What, then, is prohibited by this commandment?

A. All interior acts of impurity; that is to say, all that passes within us and is seen only by God.

* 1 Peter ii. 23.

† Eccles. xxviii. 15.

Q Why does God prohibit evil desires ?

A. Because they lead to evil deeds.

Jesus Christ goes farther, saying that he who has a bad desire has already sinned in his heart. You have heard it was said of old, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart.*

Q. Why does God forbid bad thoughts ?

A. Because they lead to bad desires.

Q. When do bad thoughts lead to bad desires ?

A. 1st. When we voluntarily dwell upon them.

2d. When we take pleasure in them.

Q. What must we do in order to avoid having bad thoughts ?

A. 1st. We must avoid all occasions of them.

Looks, conversation, reading, songs, and all that may give rise to them, in any way whatsoever.

2d. We must humbly beg of God to preserve us from them, in imitation of the apostle, who says : For which thing I thrice besought the Lord, that it might depart from me : and he said to me, My grace is sufficient for thee : for power is made perfect in infirmity.†

Q. What must we do, if, notwithstanding these precautions, bad thoughts will come ?

A. 1st. We must turn away from them and have recourse to God as quickly as we would cast off a spark of fire from our hand.

It is the devil who then attacks us ; we must have recourse to some one who is stronger than he, that is to say, to the Lord. We must prostrate ourselves before him, strike our breast, and seal our heart with the sign of the cross and holy water. We are then to cast ourselves into the arms of Jesus Christ, and place our confidence in the merit of his blood.

We must also invoke the Blessed Virgin, who is the mother of purity, our good angel, and our patron saint, begging them to sustain us, after God, by their intercession.

2d. We must have recourse to fasting and other corporal mortifications.

* St. Matt. v. 27.

† 2 Cor. xii. 8.

The saints employed discipline, sackcloth, haircloth, and laying on the hard ground. Some were seen to plunge into frozen ponds, and others to roll amongst thorns. In this they followed what Jesus Christ said one day to his disciples, that this kind (of devil) can go out by nothing but by prayer and fasting.*

3d. We must be always employed.

Because those who are idle give the devil an opportunity of tempting them.

Idleness, says the Holy Ghost, hath taught much evil.†

We must add to all this a great vigilance over our eyes, our mind, and our heart; for from the look one goes to the thought; from the thought to the pleasure; from the pleasure to the desire, which includes the consent, and from the consent to the act, which is the consummation of the sin.

EXAMPLES.

Joseph resists the wicked desires of Potiphar's wife.—*Gen. xxxix.*
And Susanna those of the two old men.—*Dan. xiii.*

ARTICLE X.

Q. What does God prohibit by the tenth commandment: Thou shalt not covet thy neighbor's goods?

A. After having, by the seventh commandment, prohibited stealing, or unjustly retaining the goods of another, by the tenth commandment he prohibits even the desire of doing so.

Q. What does the seventh commandment forbid?

A. It forbids us to take or to keep any thing belonging to our neighbor.

Q. What does the tenth commandment forbid?

A. It forbids even the desire of possessing any thing that belongs to another.

That is to say, to possess it unjustly.

To wish to acquire it by legitimate means is not a sin; but that wish often leads people to seek the means of de-

* St. Matt. ix. 28.

† Eccles. xxiii. 29.

priving him of it unjustly. We must be content with whatever God has given us, and not look too attentively at that which belongs to others, lest we might fall into these bad desires.

Q. Does it only forbid the desire of possessing another's goods?

A. It also forbids eagerness, anxiety, esteem, and all inordinate attachment for riches.

Q. Why does it forbid eagerness for riches?

A. Because that eagerness exposes us to many temptations.

They, says St. Paul, who would become rich, fall into temptations, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition.

For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entangled themselves in many sorrows.*

And he had before said: Piety with sufficiency is great gain. For we brought nothing into this world; and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content.†

Q. Why does he forbid anxiety for riches?

A. Because that anxiety serves only to torment us. Moreover, if it could give us that which we have not, there would be some reason for being anxious; but as all the anxiety we could undergo could not possibly procure any thing for us, it is worse than useless to disquiet ourselves about riches. Be not solicitous for your life, says Jesus Christ, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food, and the body more than the raiment.‡ See what follows.

Q. Why does he forbid esteem for riches?

A. Because they are perishable and often prejudicial to salvation. See the history of the young man who went away sorrowful, and what Jesus Christ said on that subject:

Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you, It

* 1 Tim. vi. 9.

† 1 Tim. vi. 6.

‡ St. Matt. vi. 25.

is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.* And elsewhere: Wo to you that are rich: for you have your consolation.† See what follows.

Q. Why does he forbid all inordinate attachment to riches?

A. Because we cannot be attached at the same time to God and to riches. No man, says Jesus Christ, can serve two masters, for either he will hate the one, and love the other; or he will hold to the one, and despise the other. You cannot serve God and Mammon.‡ And previously: Lay not up for yourselves treasures on earth where the rust and the moth consume, and where thieves dig through, and steal. But lay up for yourselves treasures in heaven; where neither the rust nor the moth doth consume, and where thieves do not dig through, nor steal. For where thy treasure is, there is thy heart also.§ He adds: Take heed and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth.||

EXAMPLES.

Of the rich glutton.—*St. Luke* xvi. 13.

Of him who pulled down his barns, and built new ones.—*St. Luke* xii. 19.

CHAPTER XIV.

ON THE COMMANDMENTS OF THE CHURCH.

Q. Has the Church authority to give commandments?

A. Yes; Jesus Christ gave her that authority, and commands us to obey her.

Q. From whom has the Church received the power of giving commandments?

A. She has received it from Jesus Christ.

Q. To whom did Jesus Christ confide that power?

A. He confided it to St. Peter and the other apostles.

* *St. Matt.* xix. 16 and following.

† *St. Luke* vi. 24.

‡ *St. Matt.* vi. 24.

§ *St. Matt.* vi. 19.

| *St. Luke* xii. 15.

Q. Why to St. Peter and the other apostles?

A. Because he established them to govern his Church.*

Which could not be done without the power of making laws to maintain order every where. Hence it is that Jesus Christ said to St. Peter in particular: I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.†

And to all in general: Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.‡ Words which contain not only the power of binding and unbinding the faithful, by remitting or retaining their sins, but also of binding them by commandments which are of obligation, and unbinding them by dispensations, lawfully obtained.

Q. To whom did this power of making commandments afterwards pass?

A. It passed to the successors of the apostles.

Q. Who are they?

A. The Pope and the Bishops. The Pope as successor of St. Peter, and the Bishops as successors of the other apostles.

Q. We are, then, obliged to observe the commandments of the Church?

A. Yes; Jesus Christ has commanded us to obey her.

He, says Jesus Christ, speaking to his apostles, both for themselves and their successors, He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.§

Moreover, the Church being our mother and we her children, we are bound to obey her as children their mother, according to the fourth commandment of God.

Q. What is the punishment of those who do not obey the Church?

A. Excommunication. If he will not hear the Church, says Christ, let him be to thee as the heathen and the publican.||

* Acts xx. 23.

† St. Matt. xvi. 19.

‡ St. Matt. xviii. 18.

§ St. Luke x. 16.

|| St. Matt. xviii. 17.

Q. How many are the commandments of the Church?

A. They are six in number.

Q. What are they?

A. 1st. Sundays and holy days Mass you shall hear.

2d. All holy days sanctify throughout the year.

3d. Confess your sins at least once a year.

4th. Receive the Blessed Eucharist worthily at Easter, or within the appointed time.

5th. Lent, Ember-days, and Vigils, you shall fast.

6th. Fridays and Saturdays flesh you shall not eat.

ARTICLE I.

Q. What is ordained by the first commandment: Sundays and holy days Mass you shall hear?

A. That we are to hear Mass with attention and respect on Sundays and holy days.

Q. On what days are we obliged to hear Mass?

A. On Sundays and holy days.

Q. Why on those days?

A. Because the Church expressly commands it. The first Christians had no need of a commandment to render them assiduous. They had so great an ardor for assisting at the assemblies of the faithful, and the celebration of the divine mysteries, that they willingly braved death rather than miss it.

How inconsolable was the great Theodosius, and how many tears he shed, on seeing himself deprived from assisting at the divine mysteries on the feast of Christmas!*

Q. What sin do they commit who miss hearing Mass on those days without a lawful reason?

A. They commit a mortal sin.

Q. Why?

A. Because it is an omission in a matter of consequence. To assist at Mass without devotion or attention is also a great sin, because one thereby profanes what is most holy.

* Fleu, Eccles. Hist. b. xix. ch. ii.

Q. At what Mass should we assist?

A. At the parish Mass, if possible. *See* what we have already said on the third commandment of God. We should also endeavor to hear Mass every day if we possibly can.

Q. Does this commandment only oblige us to hear Mass on Sundays and holy days?

A. It also obliges us to hear it with respect and attention.

Q. What is meant by saying *with respect*?

A. That is to say, in a modest posture, and with a modest demeanor.

1st. In a modest posture, remaining humbly on our knees.

2d. With a modest demeanor, that is to say, without pomp, without vanity, and without permitting ourselves to look here or there.

Bring to the Holy Sacrifice the same modesty and the same recollection that you would have had on Calvary, had you been present at the immolation of Jesus Christ on the cross, for it is in reality the same sacrifice.

Q. What is meant by saying *with attention*?

A. That is to say, with a heart and mind fixed on Jesus Christ who is immolated on the altar.

1st. To banish from our mind all worldly thoughts.

2d. To let our minds be penetrated with compunction, love, and gratitude for a God so full of goodness.

Q. Do we fulfil the obligation of sanctifying Sundays and holy days by hearing Mass?

A. We must also assist at the divine office and at pious instructions.

Q. What do you mean by the divine office?

A. I mean the different offices which are sung in the church on those days.

Q. At what part of the divine office are we particularly to assist?

A. At Vespers. If we cannot assist at Vespers, we should, at least, assist at the Benediction. *See* what we have said on this subject when treating of the third commandment of God.

Q. What do you mean by pious instructions?

A. I mean sermons for adults, and catechism for children. *See* third commandment of God.

EXAMPLE.

The zeal of those multitudes who forgot eating and drinking, to listen to Jesus Christ.—*St. Matt. xiv. and xv. ; St. Mark viii.*

ARTICLE II.

Q. What is ordained by the second commandment of the Church: All holy days sanctify throughout the year?

A. That we shall abstain from all servile works on those days, and spend them in the service of God.

Q. What does this commandment firstly ordain?

A. That we shall abstain from all servile works.

Q. What do you mean by servile works?

A. I mean the corporal works which constitute our daily labor. For instance, for a merchant, his business; for a tradesman, his work. If servile works are forbidden on these holy days, how much more all those works which are in themselves bad and criminal!

Q. What does this commandment secondly ordain?

A. That we shall spend those holy days in the service of God.

Q. How?

A. By applying ourselves to works of piety and devotion. See the third commandment of God for those works of piety and devotion.

Q. What are the festivals instituted by the Church?

A. They are of two sorts.

Q. What are they?

A. Some are to honor the mysteries of our Redemption, such as Christmas, the Epiphany, Easter Sunday, Ascension-day, and the feast of Pentecost; others are to honor the memory of the Blessed Virgin and the Saints.

Q. What are the festivals instituted to honor the mysteries of Our Lord?

A. Christmas, the Epiphany, Easter, Ascension-day, and Pentecost.

Q. What mystery is honored by the feast of Christmas?

A. The mystery of the birth of Jesus Christ.

Q. What mystery is honored by the feast of the Epiphany?

A. That of the adoration of Jesus Christ by the Magi. Also the mystery of his baptism and of his first miracle at the wedding of Canaan.

Q. What mystery is honored by the feast of Easter?

A. The mystery of his glorious Resurrection.

Q. What mystery is honored by the feast of the Ascension?

A. That of his triumphant entry into heaven.

Q. What mystery is honored by the feast of Pentecost?

A. That of the descent of the Holy Ghost upon the apostles. There are also other feasts instituted to honor the mystery of our redemption, of which some are holy days of obligation, as that of the Conception of the Son of God, on the same day as the Annunciation; and others which are not of obligation, as the Transfiguration, the institution of the Eucharist, Holy Thursday, the death and burial of Jesus Christ on Good Friday and Holy Saturday. It was with the intention of honoring still more the institution of the Eucharist, that the Church, in the thirteenth century, instituted the feast of the Most Holy Sacrament.

Q. Why are the other festivals instituted?

A. To honor the memory of the Blessed Virgin and the Saints.

Q. What are the festivals of the Blessed Virgin?

A. The Conception, the Nativity, the Presentation, the Annunciation, the Purification, the Compassion, the Visitation, and the Assumption. Of these festivals there are five which are of obligation, and three which are not.

Those who have a sincere love for the Blessed Virgin ought to show it, on those days, by a renewal of piety and devotion, practising some mortifications on the eve of those festivals, and approaching the sacraments on the days themselves, reciting some prayers, or visiting some churches in her honor; but especially by exciting themselves to the practice of those virtues which were the most conspicuous in her, as humility, purity, obedience, retirement, &c.

Q. What are the other festivals?

A. They are those of the Apostles, Martyrs, Doctors, Confessors, and Virgins.

We are to endeavor to merit their assistance by our re-

spect and confidence, and by our fidelity in imitating their virtues.

There is also the feast of the Holy Angels, and that of our Angels-Guardian, which we ought to celebrate with great devotion, since we receive from them so many favors. Besides these festivals, there is one which comprises all the others, namely, that of All Saints, and on the following day, the commemoration of the dead, called All Souls' day.

ARTICLE III.

Q. What is ordained by the third commandment: Confess your sins at least once every year?

A. To confess our sins, at least once in the year, with the requisite dispositions.

Q. What obligation does this commandment impose upon us?

A. The obligation of confessing all our sins.

Q. Why all our sins?

A. Because if we voluntarily conceal any mortal sin, we do not receive the remission of our sins, and, moreover, commit a sacrilege.

Q. How often does this commandment oblige us to confess all our sins?

A. *At least* once a year.

Q. Why once a year, *at least*?

A. Because the Church desires that we should do it oftener.

Q. Why *oftener*?

A. Because it is very seldom that people absent themselves so long without committing a mortal sin. Even if it were true that they did not commit a mortal sin, how many others they might have committed, and how very profitable that sacrament would be to them because of the great increase of grace which it bestows!

Q. Do we fulfil the obligation of this commandment by confessing all our sins once a year?

A. No; we must also do it with the requisite dispositions

Q. Why with the requisite dispositions ?

A. Because the Church not only obliges us to confess, but to confess holily.

Hence, they who make a bad confession merely fulfil the obligation of this sacrament outwardly before men, but not inwardly before God.

Q. What are those requisite dispositions ?

A. They are five in number : first, to examine our conscience strictly ; second, to be truly sorry for having offended God ; third, to make a firm resolution never to offend him more ; fourth, to confess our sins to a priest ; fifth, to have a sincere intention of making satisfaction to God and our neighbor.

By doing these five things, we cannot fail to make a good confession.

Q. At what time must this confession be made ?

A. Although the Church has not universally fixed the time for the annual confession, it is proper to make it before Easter, so that it may serve as a preparation for the Paschal Communion.

Q. What name is given to the confession ordained by this commandment ?

A. It is called the Annual Confession.

Q. Why *annual* ?

A. Because it is to be made at least once a year.

Q. Has the Church fixed the time for it ?

A. No ; she has not universally fixed it.

Q. Why not ?

A. Because every one should seek to arise from sin as soon as he has fallen into it, according to those words : Delay not to be converted to the Lord, and defer it not from day to day.*

Q. When is it best to make it ?

A. Before Easter.

Q. Why at that time rather than any other ?

A. In order that it may serve as a preparation for the Paschal Communion. We should make it, early in the Lent, when we feel that we have need of proof.

Q. If we feel ourselves guilty of mortal sin, are we to wait for that time?

A. No; we must confess it immediately.

Q. Why immediately?

A. For fear of dying in sin, a death of all others the most terrible, for it is the passage to eternal death. When men receive a mortal wound they have immediate recourse to a physician. Why not do for the soul what is every day done for the body. Our soul should be incomparably dearer to us than our body? Let us remember, too, that if our soul is eternally miserable, our body shall be so likewise.

Q. To whom must this confession be made?

A. To our own pastor, or some other appointed by him.

Q. Why is it that we must go to *our own pastor*?

A. In order that he may be acquainted with the condition of his flock, for whom he is accountable to God.*

Q. We cannot, then, confess to other priests?

A. Not without his permission.

Q. Why?

A. Because without that permission they can neither bind nor loose us.†

HISTORY.

Conversion of the people of Ephesus.—*Acts xix.*

ARTICLE IV.

Q. What is ordained by the fourth commandment of the Church?

A. That we shall receive the blessed Eucharist worthily at Easter, or within the appointed time.

That is to say, that it obliges all the faithful who have attained the age of discretion, to communicate at least once a year, within the Paschal time, with the respect due to the Most Holy Sacrament of the Eucharist.

Q. What does this commandment oblige the faithful to do?

A. To communicate at least once a year.

* Heb. xiii. 17.

† 4th Conc. of Lat., can. xxi.

Q. Who are bound by this commandment to communicate once a year?

A. All the faithful who have attained the age of discretion.

Q. What is the age of discretion?

A. The age of twelve and fourteen years.

Twelve years for girls, and fourteen for boys. Before that age the understanding is in general not sufficiently formed to discern the Body of the Lord.* Still, as it is formed sooner in some, and later in others, it is for the pastor to judge. We must early begin to prepare children for their first communion by good instructions, and by vigilance over their conduct, so that they may duly fulfil this obligation on attaining the age of discretion.

Q. At what time of the year are the faithful obliged to make this communion?

A. Within the Paschal time, so that they may have all the Lent; which is a time consecrated to fasting and good works, to prepare for it.

Q. Does it fulfil the obligation of this commandment to communicate every year within the Paschal time?

A. No; it is also necessary to do it with the respect due to the Most Holy Sacrament of the Eucharist.

Q. When do we communicate with respect?

A. 1st. When we do it with a conscience purified from all mortal sin.

2d. When we do it with a lively faith, a firm hope, an ardent charity, and with profound sentiments of humility, adoration, and gratitude.

3d. When we do it with an exterior as modest, as collected, and as respectful as possible.

Q. What crime do they commit who receive in the state of mortal sin?

A. They commit a horrible sacrilege, and render themselves guilty of the body and blood of Christ.

Q. What must we do in order to avoid these bad communions?

A. We must prove ourselves long and seriously, with the advice of an enlightened confessor.†

The Church would wish the faithful to communicate as often as they assist at Mass,* and consequently every Sunday at least. Even in the ninth century, there were four days in the year on which the faithful were bound to receive the Holy Communion: Christmas-day, Holy Thursday, Easter Sunday, and Whit-Sunday.

Q. In what place must this communion be made?

A. Each one must make it in his own parish church, unless he has received special permission to make it elsewhere;

To the end, as we have already said, that each pastor may know the condition of that flock for whom he has to answer to God.

Q. With what penalties does the Church menace those who do not communicate at Easter?

A. She ordains that they be debarred from entering into the church until they have fulfilled this commandment, and that if they die in that state, they are to be deprived of Christian burial.†

Q. With what punishment are they menaced during life?

A. With that of being debarred from entering into the church;

And consequently being excluded from the society of the faithful, from assisting at the divine mysteries, and from participating in the public prayers.

Q. With what punishment are they menaced after their death?

A. That of being deprived of Christian burial. If their body be deprived of a sepulchre amongst the children of God, what will be the fate of their soul: let us prepare to obey the commandment of the Church, in order to escape such terrible punishments, which announce others still more terrible in the world to come.

EXAMPLE.

The disciples of Emmaüs.—*St. Luke xxiv.*

* Conc., Trid., Sess. xxii., ch. 6.

† Conc., de Lat., Can. xii. (in 1215).

ARTICLE V.

Q. What does the fifth commandment of the Church oblige us to do ?

A. To fast during Lent, and on Ember-days and Vigils.

Q. What is the first fast ordained by this commandment ?

A. The fast of Lent.

Q. How long does it last ?

A. Forty days. It begins on Ash-Wednesday and ends only on Easter Sunday, which makes forty days, exclusive of the Sundays, which are not fast days.

Q. What is the second fast ordained by this commandment ?

A. That of the Ember-days.

Q. In what does this fast consist ?

A. The fasting three times a week in each of the four seasons, that is to say, every three months.

Q. What are those days ?

A. They are Wednesday, Friday, and Saturday.

Q. What is the third fast prescribed by this commandment ?

A. That of the vigils of festivals.

The vigil of Christmas, that of Easter, comprised in the fast of Lent, of Pentecost, the Assumption, Sts. Peter and Paul, and All Saints.

Q. How did Christians formerly observe the fast of Lent ?

A. They made but one meal, towards the evening.

Q. And on the other fast days how did they fast ?

A. They took their meal somewhat earlier, that is to say, about three o'clock.

Q. From what did they abstain on fast days ?

A. They abstained from meat and wine.

They contented themselves with bread and water, with some vegetables. Some added to this a little fish, but they never made use, on those occasions, of any made dishes. Some only made use of uncooked food, such as fruits; others of only dry food, such as nuts, almonds, and such things; and some fasted on bread and water.

Such were the ordinary fasts. There were some still more rigorous observed, such as that of Holy Week, which many passed without eating any thing, especially the last three days.

There were also many who, by particular devotion, continued their fast for two or three days without eating, especially on great occasions, such as when they were preparing for martyrdom. There were many who passed whole weeks without taking any thing, and even ten days at a time.

Q. What is the effect of fasting?

A. 1st. To mortify the flesh and raise the spirit to God.

2d. To subdue the passions.

3d. To prevent temptation.

Q. What is the virtue of fasting?

A. 1st. To appease the anger of God. Witness that of the Ninivites.*

2d. To draw down new graces.

3d. To merit rewards.

Q. When has fasting this efficacy?

A. Principally when it is accompanied by prayer and alms.

Prayer and alms are, as it were, the two wings of fasting, whereby the soul rises to God.

Fasting is still more efficacious when it is joined with retreat, silence, withdrawal from all pleasure, (even that which is permitted,) meditation and pious reading, assiduous attendance at church, hearing the word of God, and assisting at divine service. "Let us be moderate," says St. Ambrose, "in eating and drinking, in sleep, conversation, and raillery, and keep a vigilant watch over ourselves."†

Q. How long was the custom kept up of eating but once a day in Lent?

A. It was kept up for twelve hundred years. St. Bernard, who lived in the twelfth century, testifies that in his time every one, without distinction, fasted in Lent until the evening: kings and princes, clergy and laity, nobles and commoners, rich and poor.‡

Q. When was the meal advanced to three o'clock in the afternoon?

A. Not till the thirteenth century. Those who were not very exact, then took the beginning of the office, which was three o'clock, for the end, which was the evening.

* Jonas iii.

† Hym. du Car.

‡ Serm. in cap. jejunii.

Q. What greater relaxation has since taken place?

A. By degrees the meal has been advanced to noon.

This change has insensibly taken place within the last two centuries.

Q. What has been added to this mid-day meal?

A. The collation.

Q. Does the Church approve of these changes?

A. No; but she tolerates them.

Q. How, then, should we now fast?

A. We should take but one meal, about noon.

Q. Is not the collation, then, a meal?

A. No; it is but a slight refreshment. If we made a meal of the collation, it would be no longer a fast, because the essence of the fast is the making but one meal.

Q. Who are dispensed from fasting?

A. 1st. Those who have not attained the age of twenty-one. But this should not prevent them from fasting before that time some days of the week, according to their strength, by the advice of their confessor. 2d. Sick people and invalids; in order that their sickness may supply the place of fasting, they should bear it in a spirit of penance. 3d. Nurses and women with child: their state is penance enough for them, if they bear it in that spirit. 4th. Those who from age, or other infirmity, are unable to fast. These should supply it by some other penance, either prayers, alms, or other good works. 5th. Those who are engaged in any laborious work. If their work is not laborious it does not excuse them from fasting. The others are dispensed by offering their labors to God, and bearing them in a penitential spirit. 6th. All those, in general, who cannot fast or abstain without manifest danger to their health.

We must beware of flattering ourselves, and ought to try beforehand. As in every age and in every state we are sinners, it follows that if we do not penance in one way we must do it in another.

Q. Why was the fast of Lent instituted?

A. To imitate the fast of Jesus Christ, and to prepare us for the worthy celebration of Easter.

Q. What was the first reason for the institution of Lent?

A. To imitate the fast of Jesus Christ.

EXAMPLE.

Of the Fast of Jesus Christ.—*St. Matt. vi.*

Q. What was the second reason?

A. To prepare us for celebrating the festival of Easter: that first and greatest of Christian festivals, and the Paschal communion which the faithful are all bound to make about that time, demand a great and solemn preparation.

Q. Why the fast of the Ember-days?

A. To consecrate, by penance, the four seasons of the year.

Q. Why consecrate by penance the four seasons of the year?

A. 1st. To avert the chastisement due to our sins. 2d. To beg of God to preserve the fruits of the earth, and to thank him for those which he has given us. 3d. To obtain the grace to make a good use of them. We beseech him at the same time to give to his Church good priests and good ministers worthy of serving him, for it is on those days that the ordinations take place. The entire Church is then in prayer and in penance, to the end that it may please God to send good laborers for his vineyard.*

Q. Why do we fast on the vigils of festivals?

A. To dispose us for their proper celebration. These days have received the name of vigils, because in former times the nights before festivals were passed without sleeping, and in prayer, in the churches. There are some vigils which are not now fast days, and are only distinguished by the office. The church has retrenched these vigils in the churches, on account of the abuses to which they gave rise.

ARTICLE VI.

Q. What does the sixth commandment of the Church oblige us to do?

A. To abstain from flesh meat on Fridays and Saturdays.

Such was the obligation of this commandment until very recently, but within a few years, the Church, in her wisdom, has seen fit to allow the use of flesh meat on Saturday.

* St. Luke x. 2.

Q. From what are we to abstain on Fridays?

A. From the use of flesh meat.

Q. What did the people formerly join to this abstinence?

A. They joined fasting; which makes us feel how far behind our fathers we are in piety.

Q. Is there no case wherein meat may be used on those days?

A. Yes, when there is any necessity, or when there is permission for it, as is now the case on all Saturdays. For instance, in cases of sickness or infirmity; but then we must obtain a dispensation from those who have power to give it.

Q. Why did the Church ordain abstinence on Friday and Saturday?

A. To honor by penance the memory of the death and burial of Our Lord.

Q. What do we honor by the abstinence of Fridays?

A. We honor the memory of Our Lord's death. We apply our minds to that sacred subject on that day, especially from noon till three o'clock.

Q. What do we honor by the abstinence of Saturdays?

A. We honor the memory of Our Lord's sepulture. We should devote a little time on that day to consider Our Lord in his tomb.

Q. For what does this abstinence serve?

A. 1st. It serves to consecrate each week by penance.

2d. It serves to prepare us for the due observance of the Lord's day.

CHAPTER XV.

OF SIN.

Q. What is sin?

A. It is a prevarication against the law of God.

Q. What is a prevarication?

A. It is a dereliction of our duty.

Q. Why is sin a prevarication against the law of God?

A. Because he who violates the law of God is guilty of

infidelity toward God. He deserts his Creator, and ranges himself on the side of the devil. This is, without doubt, both infidelity and treason: such is the meaning of the word *prevarication*.

Q. How is the law of God known to us?

A. By the commandments which God has given us.

Q. How do we distinguish the laws of God?

A. We distinguish three of them.

Q. What are those laws?

A. The law of nature, the written law, and the new law.

Q. What is the law of nature?

A. That which God has imprinted in the soul of every man. This law is nothing else than the light of reason and of conscience.

Q. What is the written law?

A. That which God gave to the Israelites, engraved on two tables of stone.

This law contained little more than the law of nature, and was published on the day of Pentecost on Mount Sinai, and given to Moses.

Q. What is the new law?

A. That which God has given to Christians, and which is contained in the Gospel. It was taught by Jesus Christ, and published like the other, on the day of Pentecost, in Jerusalem.

Q. Why has God given his law to men?

A. To be the rule of their actions. Although this law has been given in different ways and at different times, it is always the same in substance.

Q. When are our actions good?

A. When they are conformable to the law of God.

Q. When are our actions bad?

A. When they are contrary to the law of God.

To worship God, to respect his holy name, to sanctify the days consecrated to his honor, to honor our father and mother, are good actions, because they are conformable to the law of God, who says: "I am the Lord thy God, thou shalt have no other gods but me," &c.

To fail in adoring God, in respecting his holy name, in

sanctifying the days consecrated to his honor, or in honoring our father and mother, are bad actions, because they are contrary to the law of God, who commands us to do those things.

Q. What is this prevarication against the law of God called?

A. It is called sin.

Q. How many sorts of sin are they?

A. There are two : original and actual.

ARTICLE I.

OF ORIGINAL SIN.

Q. What is original sin?

A. It is the sin in which we are conceived and of which Adam has rendered us guilty by his disobedience.

Q. In what sin are we conceived?

A. In original sin.

Q. Are all men conceived in this sin?

A. Yes, with the exception of Our Lord and the Blessed Virgin; Our Lord, by right, and the Blessed Virgin, by privilege. Our Lord could not possibly contract this sin; the Blessed Virgin could, and would really have contracted it, had not God by his grace preserved her from it. The former is an article of faith, and the latter is only the pious and respectful belief of the Church.

Q. What sin do all men bring with them into the world?

A. They bring original sin.* We must, however, except St. John the Baptist, who was sanctified in his mother's womb, and also the prophet Jeremiah, according to some authors.

Q. In what quality?

A. As children of Adam.

Q. Who has rendered us guilty of this sin?

A. Adam, our first father.

Q. How did he render us guilty of it?

A. By his disobedience.

* Rom. v. 12.

HISTORY.

Disobedience of Adam.—*Gen. iii.*

Q. Why is this sin called original?

A. 1st. Because we have it from our origin.

2d. Because we receive it from Adam, who is the origin and the source of all men. When the source is empoisoned, all the streams are so likewise.

Q. What are the consequences of original sin?

A. They are ignorance, concupiscence, that is to say, the inclination to sin, the miseries of life, and the necessity of dying.

Q. What is ignorance?

A. It is the want of light and of knowledge. If Adam had not sinned, we should come into the world with a mind fully enlightened and adorned with much knowledge.

Q. What is concupiscence?

A. It is the inclination to sin. If Adam had not sinned, our flesh would have been subject to our spirit, and our spirit to God, consequently with pure inclinations for virtue.

Q. What are the miseries of life?

A. All that we have to suffer from the cradle to the grave, whether in mind or in body. If Adam had not sinned, we should have had none of these sufferings.

Q. What is the necessity of dying?

A. It is the obligation under which all men are of losing life. If Adam had not sinned, we should have gone to heaven without dying; but because of sin we cannot enter there without passing through death.

There is no man who is not either dead, or to die. Henech and Elias are not dead, but they shall die.

Q. Why do these consequences of original sin remain after it is effaced?

A. In order to exercise our virtue. Ignorance, to render us docile and laborious; concupiscence, to render us vigilant and attentive; the miseries of life, to make us patient and submissive; the necessity of dying, to make us humble and detached from the world.

ARTICLE II.

OF ACTUAL SIN.

Q. What is actual sin ?

A. It is the sin which we voluntarily commit, after having attained the age of discretion.

Q. What sin is that which we voluntarily commit ?

A. It is actual sin.

Q. Why is it called *actual* ?

A. Because we commit it by an act of our own will. Without this act of our own will there is no actual sin, and this act is nothing else but the consent which we freely give to sin.

It is also in order to distinguish it from original sin, which we indeed hold from Adam, but do not commit by our own will.

Q. When do we commit actual sin ?

A. From the time we have attained the use of reason.

Q. When have we attained that use ?

A. When we know how to discern good from evil. That discernment is usually fixed at seven years ; but in some children it is earlier, and in others later.

Q. In how many ways is actual sin committed ?

A. In four ways, namely : by thought, word, deed, and omission. By thought, when, for instance, we voluntarily think of the means of taking revenge ; by word, when we go from those thoughts to threats and abusive language ; by deed, when we proceed to put those threats into execution ; by omission, when we can and should arrest vengeance, yet do it not ; and so on with other sins.

Q. How many sorts of actual sin ?

A. There are two : mortal and venial.

§ I.—Of *Mortal Sin*.

Q. What is mortal sin ?

A. It is a sin which deprives us of the grace of God, and renders us worthy of eternal damnation.

Q. What harm does mortal sin do the soul ?

A. It deprives it of the grace of God. The loss of a

kingdom, and even of the entire world, would not be so great. Queen Blanche said to St. Louis: "You know, my son, how tenderly I love you, and more than any thing else in this world; nevertheless, I would rather a thousand times see you dead, than to know you guilty of one mortal sin."

Q. What injury does mortal sin do to Jesus Christ?

A. It crucifies him again to ourselves.* Consider what a sin it is to crucify Jesus again in our heart, now that he is immortal, and that we know him as our God and our Saviour. When the Jews crucified him, he was mortal, and they knew him not; hence it was that he asked pardon for them of his Father.

Q. What injury does mortal sin do to the Holy Ghost?

A. It expels him from our soul. In his place, the devils take possession of it; thus our soul, which was the temple of the Holy Ghost by grace, becomes, by sin, the abode of demons.

Q. Why is this sin called mortal?

A. Because it gives death to the soul.

By depriving it of grace, which is its supernatural life. As for its natural life, which consists in its ordinary operations, it preserves it always, being immortal in its nature.

Q. When is it, then, that our soul is dead?

A. When it has lost grace.

Q. What grace does it lose?

A. That which sanctifies the soul, and renders it agreeable in the eyes of God. That soul, which God took pleasure in contemplating because it was his own image, he no longer beholds but with horror, because it is become the likeness of the devil.

Q. How do the angels regard that soul?

A. They regard it with sorrow, seeing it despoiled of the robe of innocence and covered with wounds.

Q. How do the devils regard it?

A. They regard it with joy, because of its likeness to themselves, and that they hope to make it their prey. Con-

* Heb. vi. 6.

sider what it is to afflict the angels and make the devils rejoice.

Q. Of what does mortal sin render us worthy ?

A. It renders us worthy of eternal damnation.

Q. In what does eternal damnation consist ?

A. It consists in never seeing God and burning for all eternity.

Q. How many mortal sins are required to render us worthy of eternal damnation ?

A. It requires but one. Should we have lived our whole life as a saint, yet die with one mortal sin on our soul, we should be eternally damned for that one sin.

Q. When is a sin mortal ?

A. When the matter of it is considerable, and that it is committed with perfect consent.

Q. When is the matter of a sin considerable ?

A. When the sin is grievous in itself.

To blaspheme the holy name of God, to strike one's father or mother, to kill in any way ; these are mortal sins, because they are grievous in themselves ; and so it is with the others.

Q. Is it enough for the matter to be considerable, in order to constitute a mortal sin ?

A. No ; it must also be committed with perfect consent.

Q. When is the consent perfect ?

A. When the will is fully determined.

A person knows, for instance, that it is wrong to commit murder, and is free to refrain from doing it ; nevertheless, he deliberately determines to do it. This is a mortal sin worthy of eternal damnation, because it is not only that the sin is grievous in itself, but that the consent is perfect. If the consent were imperfect, it would not be a mortal sin. If there were no consent, then there would be no sin, as if a man killed another under the influence of madness, in a fit of delirium, or while asleep.

§ 2.—Of Venial Sin.

Q. What is venial sin?

A. It is a sin which weakens grace within us, although it does not deprive us of it, and renders us worthy of temporal punishment.

Q. Does venial sin deprive us of grace?

A. No, but it weakens it. When grace is weakened we are not sufficiently strong to resist temptation.

Q. Does venial sin crucify Christ in our hearts?

A. No; but it gives him many wounds.

Could they love Jesus who would say: I should be sorry to put him to death, but I do not fear to cover him with wounds. Yet this is just what those persons say by their actions who commit venial sins without any scruple.

Q. Does venial sin also expel the Holy Ghost from our soul?

A. No, but it grieves and afflicts him.*

Could that child love his father, who would say: I do not care how much I grieve and afflict my father, so long as I do not kill him.

Yet such is the tacit language of those who do not care though they grieve the Holy Ghost by a multitude of venial sins.

Q. Why is this sin called *venial*?

A. Because it is more easy to obtain forgiveness for it than for mortal sin.

Q. And why is it more easy to obtain forgiveness of it?

A. Because venial sin is often the effect of pure weakness and of pure frailty.

As for those who deliberately commit it, there is reason to apprehend that they do not so easily obtain forgiveness, because their will has a greater share in the commission of the sin than either weakness or frailty.

Q. Of what punishment does venial sin render us worthy?

A. It renders us worthy of temporal punishment.

Q. What do you mean by temporal punishment?

A. I mean punishment which lasts but for a time.

* Ephes. iv. 30.

To distinguish it from eternal punishment, which lasts for ever, and never has an end.

Q. Where do we undergo this temporal punishment?

A. We undergo it either in this life or the other.

In this life, by the various afflictions with which God punishes us if we do not take care to punish ourselves.

In the other, by the rigorous pains of purgatory, of which those of this life, even the most terrible, are but a faint image, according to the opinion of the holy Fathers.

Q. When is a sin venial?

A. When its matter is trivial, or when the consent is imperfect, even although the matter be considerable.

Q. When is the matter of a sin trivial?

A. When the sin is not grievous in itself. For instance, some passing distractions, some idle words, the loss of a little time, a little unwillingness to obey, &c. These are venial sins, because they are not grievous in themselves. We say in themselves, because with regard to God the smallest sin is always of consequence, and should never be neglected.

Q. When is the consent imperfect?

A. When the will is not fully determined. This want of full and free consent makes the sin less grievous, although the matter be considerable, that is to say, although the sin be grievous in itself.



CHAPTER XVI.

ON THE STATE OF MAN AFTER HIS DEATH.

Q. What becomes of man after his death?

A. His soul, which is immortal, appears before God to render to him an account of its actions, and the body moulders into dust while awaiting the resurrection on the day of the general judgment.

Q. Of what is man composed?

A. He is composed of a body and a soul.

Remember what the first man was composed of; all men are composed of the same materials.

Q. What happens when man dies?

A. His soul separates from his body.

Q. Does the soul die with the body?

A. No; only the body.

Q. Why does not the soul also die?

A. Because it is immortal.

Q. What does *immortal* mean?

A. It means what cannot die. God could indeed annihilate it if he wished; but it could not die by itself nor by any other creature.

Q. What becomes of the soul when it leaves the body?

A. It appears alone before God. What surprise, and at the same time what dismay, for a soul which is not in friendship with God!

Q. Why does it appear before God?

A. To render to him an account of its actions.

Of the actions of youth, of maturity, and of old age; the acts of soul and body, of the mind, the will, the eyes, the tongue, the ears, &c.

Q. Does the soul only render an account of its bad actions?

A. It has also to render an account of its good actions.

Q. Why does God also examine the good actions?

A. To see whether they are well done, with regard to time, place, circumstance, and motive. It is not enough to do good actions, they must also be done well.

Q. What becomes of the body after the soul is separated from it?

A. It corrupts and moulders away.

Q. What does that mean?

A. That it returns into dust. This is what becomes of all bodies after death; those of the rich and powerful as well as those of the poor and abject.

Q. How long will the body remain in that state?

A. Till it rises again.

Q. When will it rise again?

A. On the day of the general judgment.

Q. When will that day come?

A. At the end of the world.

Q. What is the general judgment?

A. That wherein all men shall be judged. This is the reason why it is called general.

Q. Is there no other judgment before that?

A. Yes, there is the particular judgment.

Q. What is the particular judgment?

A. That which follows the death of each person. It is called particular, because it is the judgment of one single soul. The particular judgment is the first, and the general judgment is the second and last, because after that there shall be no other.

Q. Will the general judgment be different from the particular judgment?

A. No; it will be substantially the same. The only difference is that the latter passes between God and the soul, while the former shall take place in presence of the angels and all mankind.

Q. If that be so, why, then, will God pronounce a second judgment?

A. 1st. To make known to all men the equity of his judgments. In this life men are sometimes so blind as to think that God is too severe towards the just, and too lenient towards the wicked; but at the general judgment God will show that he has neither been too severe nor too lenient, but just and equitable towards all.

2d. To manifest the innocence of the good and the malice of the wicked. Now all conceal their actions; the good through humility, and the wicked through pride. What glory then for the good, when Jesus Christ shall manifest all their good works; and what confusion for the wicked, when Jesus Christ shall reveal all their malice!

3d. To make more conspicuous the reward of the good and the punishment of the wicked. What joy and consolation for the good when they shall hear those words from the mouth of Jesus Christ: Come, ye blessed of my Father. On the other hand, what misery and despair for the wicked when they shall hear: Go, ye cursed, into everlasting fire!

Q. What reward does God promise to the just?

A. Eternal glory for soul and body.

Q. Whom do you mean by the just ?

A. I mean those who are in the state of grace.

Q. To whom of the just does God promise the eternal rewards ?

A. To those who persevere to the end. It is not enough to begin well, we must also end well ; and this grace we should never cease to beg of God all the days of our life.

Q. Why does God reward both the soul and body of the just ?

A. Because both have part in their good works. The soul has part, because that it is she who, aided and sustained by grace, commands them.

The body has also part, because it is she who executes them with the soul.

For instance, it is the soul who, aided and sustained by grace, conceives the thought of praying, fasting, or giving alms ; and it is the body who, with her, prays, fasts, or gives alms ; and so with other good works.

Q. Why does God reward the soul of the just before the body ?

A. 1st. Because the soul is more worthy than the body. It is the soul which is the image of God, while the body is but dust in its origin and in its end.

2d. Because it has more part in the good works than the body. It is she who commands them, while the body does but execute and obey.

Q. With what glory will God reward the soul and body of the just ?

A. He will reward them with an eternal glory.

Q. What is meant by *eternal* ?

A. Glory which shall last for ever, and never have an end.

Q. What is the glory of the soul ?

A. To see God as he is, to love him, to praise him and possess him for ever in the kingdom of heaven.

Q. How do the just see God in heaven ?

A. They see him as he is, clearly and openly, without mystery, without a veil, and without a cloud.

Q. How do they love him ?

A. They love him perfectly, without reserve and without tepidity, but solely and undividedly and in an eternal transport of love.

Q. How do they praise him ?

A. They praise him with incredible fervor.

Without distraction and without interruption.

Q. How do they possess him ?

A. 1st. They possess him in glory. It is no longer by grace alone, which merely placed God in their hearts, but did not show him openly to them. There they behold him in all the splendor of his divinity and of his infinite perfections. 2d. They possess him with the assurance of never being a moment separated from him throughout all eternity. Not as they possess him here below, with the sad apprehension of losing him at any moment ; but with a full and entire certitude of possessing him for ever.

Q. Where shall the just possess God in this manner ?

A. In the kingdom of Heaven. How desirable is that kingdom, and what should we not do in order to attain it !

Q. Do all the just see God immediately after their death ?

A. No ; none but those who, either by baptismal grace, by martyrdom, or by perfect penance, are freed from all the temporal punishment due to sin.

Q. What punishment is due to sin ?

A. Both eternal and temporal punishment.

Q. To what sin is eternal punishment due ?

A. To mortal sin.

Q. To what sin is temporal punishment due ?

A. To venial sin.

Q. Into what punishment is the eternal punishment due to mortal sin usually converted by the sacrament of Penance ?

A. Into temporal punishment.

Q. Can the just see God before they have undergone all the temporal punishment due to their sins ?

A. No ; they must first expiate all their sins.

Q. Who are they, then, that see God immediately after their deaths ?

A. 1st. Those who die in a state of baptismal innocence, such as baptized children who die before the age of reason, or even adults who die immediately after baptism. 2d. Those who suffer martyrdom. Refer to the martyrdom of St. Stephen, who saw the heavens opened to receive him.* 3d. Those who die after perfect penance.

* Acts vii. 55.

Such as St. Paul the hermit, whose soul was seen by St. Anthony ascending into heaven, as white as snow, amongst troops of angels and amid the choirs of prophets and apostles.* The same is related of St. Scholastica and several others.

Q. What is the state of those who have not cleared off the punishment due to their sins?

A. They finish the expiation of their sins by the pains of purgatory, before they enjoy the vision of God.

Q. Why do you say that they finish the expiation of their sins?

A. To show that they have commenced to expiate them in this life. Those who have not commenced in this life reserve to themselves many and great sufferings in the next.

Q. What is the meaning of the word expiate?

A. It means to satisfy, or make satisfaction for a fault.

Q. What sins are expiated in the other life?

A. 1st. Venial sins; 2d, mortal sins which have been already forgiven. Forgiven as to the offence and the eternal punishment. If they were not forgiven, they would be punished by the everlasting pains of hell.

Q. How do the just finish the expiation of their sins in the other life?

A. By the pains of purgatory.

Q. In what do those pains consist?

A. 1st. In being deprived for a time of the vision of God.

2d. In suffering the rigor of fire.

Q. What do they afterwards enjoy?

A. They enjoy the vision of God.

Who can describe their joy and contentment after having undergone such fearful torments! For us, if we would not be delayed on our way to that blessed enjoyment, let us carefully avoid all sin, even that which appears trifling; and if, notwithstanding our vigilance, we fall into sin, which is almost inevitable, considering our weakness, let us take care to punish ourselves for it immediately, so as not to let our debts accumulate.

Q. Can we relieve the suffering souls in purgatory?

A. Yes, we can relieve them by our prayers, fasting, and

* Ep. S. Jer. lib. iii. ; Ep. 1.

alms, and especially by the sacrifice of the Body and Blood of Christ, as the Church has always observed it.

Q. Why do you say that we can relieve them?

A. Because we can satisfy God for them.

Just as we can release persons who are imprisoned for debt by paying what they owe, so can we relieve those who are in purgatory by satisfying for them.

Q. How can we satisfy God for them?

A. By prayer, fasting, and alms, and especially by the holy sacrifice of the Mass.

Q. What security have we for this holy practice?

A. We have the constant practice of the Church. Having such a security we need never fear to be deceived.

Q. What must we do in order to render this relief efficacious?

A. We must put ourselves in a good state.

If we are not pleasing to God, how can we appease him!

Q. What should we also do in order to excite ourselves to relieve them quickly?

A. We should let our minds be penetrated with the greatness of their sufferings.

Ah! if a person whom we loved were to fall into a fiery furnace, and that we could draw him out by our prayers, fasting, alms-deeds, and the offering of the Holy Sacrifice, we would not fail to relieve him. Let us then do for the soul what we would willingly do for the body, and let us remember that all the fires of this world are neither so strong nor so piercing as that of purgatory.

St. Monica, being at the point of death, said to her children: Give yourselves no trouble about this poor body; bury it wherever you choose; the only thing I ask of you is to remember me at the altar of the Lord, wheresoever you may be.*

Q. What glory does God prepare for the body?

A. Immortality, impassibility, and the other glorious qualities wherewith it shall be clothed on rising from the dead.

Q. What is the condition of the body clothed with immortality?

A. It is no longer subject to death.

The body of the wicked shall also have immortality ; but that immortality will be worse than death itself, for death would be infinitely preferable to it.

Q. What is the condition of the body clothed with impassibility ?

A. It is no longer subject to any suffering :

Neither sickness, nor infirmity, nor cold, nor heat, nor hunger, nor thirst, nor any other inconvenience.

Q. What are the other glorious qualities ?

A. Clearness, subtilty, and agility.

Q. Can you explain those three qualities ?

A. 1st. By clearness, the body will be brilliant as the sun. Some, nevertheless, will be more brilliant than others : For, says St. Paul, star differeth from star in glory : so also is the resurrection of the dead.* 2d. By subtilty, it will pass through even the hardest bodies without injury or being injured. 3d. By agility, it will transport itself in a moment from one place to another with the swiftness of the eagle : all these qualities are directly opposite to those of our bodies here below, which are mortality, passibility, obscurity, coarseness, and heaviness.

Q. Are all those glorious qualities found in Jesus Christ ?

A. Yes ; we see immortality and impassibility in his resurrection, clearness in his transfiguration, subtilty in his going forth from the tomb, and his entering into the supper room, both being closed ; and agility in his ascension.

Q. When shall the bodies of the just be clothed with these glorious qualities ?

A. In rising from the dead. How ardently we should long for that happy moment !

Q. What is the punishment of the wicked ?

A. There are two sorts of punishment for the wicked who die in mortal sin, that of the soul and that of the body.

Q. Why does God punish both the soul and body of the wicked ?

A. Because both are sharers in their bad actions. The soul is a sharer, because it commands them ; the body is a sharer, because it executes them with the soul. For example, it is the soul that forms the design of robbing, killing,

lying, and it is the body that, with the soul, robs, kills, lies, and so with other bad actions.

Q. Why does God punish the soul of the wicked before the body?

A. Because the soul is more criminal. It is she who commands the evil, and the body only obeys the orders.

Q. What is the punishment of their soul?

A. It is that as soon as it is separated from the body, it is for ever deprived of seeing God, and tormented in the fire of hell.

Q. What is the first punishment of the damned soul?

A. It is being for ever deprived of seeing God. To comprehend this punishment, it would be necessary to know clearly the happiness of seeing God, and then we should understand the misery of being for ever deprived of that glorious vision.

Q. What is the second punishment of the damned soul?

A. It is being tormented in the fire of hell. This punishment is infinitely beyond all that we can imagine. Though we cannot comprehend it, let us take good care to believe it firmly, for it is declared to us by Jesus Christ himself.

EXAMPLE.

Of the rich glutton.—*St. Luke xvi. 19.*

Q. What is the punishment of their body?

A. It shall burn eternally after the resurrection. In this life, the torment of fire is justly regarded as the greatest of all torments; yet that torment lasts but for a moment, and the fire of this world is **not** to be compared to the fire of hell. Eternally, and without relaxation, the bodies of the damned shall be burned by a fire kindled by the breath of the wrath of God Almighty, which will penetrate even to their soul. Let us think of this, and think of it seriously. For one single mortal sin, often committed in a moment, the wretched soul falls into this everlasting fire.

CHAPTER XVII.

ON THE SIGN OF THE CROSS.

Q. How do we make the sign of the cross ?

A. By placing the right hand on the forehead, then on the breast, then on the left shoulder, and then on the right, saying : In the name of the Father, and of the Son, and of the Holy Ghost.

Q. Of what mysteries does the sign of the cross remind us ?

A. It reminds us of the mystery of the Most Holy Trinity and the mystery of the Redemption.

Q. How does it remind us of the mystery of the Most Holy Trinity ?

A. By the words : In the name of the Father, and of the Son, and of the Holy Ghost.

Q. How does it remind us of the mystery of the Redemption ?

A. By the cross which we form upon ourselves. It also reminds us of the mystery of the Incarnation, since that of the Redemption is the sequel thereof.

Q. Why do we make it ?

A. To ask the blessing and assistance of God through the merits of Christ's Redemption.

Q. What do we ask by making the sign of the cross ?

A. We ask the blessing and assistance of God.

Q. By what words do we ask that blessing and assistance ?

A. By these words : In the name of the Father, and of the Son, and of the Holy Ghost. It is an abridged prayer whereby we ask of God his blessing and assistance.

Q. Through what merits do we ask them ?

A. Through the merits of Christ's Redemption.

Q. How do we show our confidence in the merits of Christ's Redemption ?

A. By the cross which we form upon ourselves. It is because of the virtue of the sign of the cross that the Church makes use of it in all her prayers and in all her ceremonies.

Q. When are we to make it?

A. Following the example of the primitive Christians, we are to make it at the beginning of our prayers and of our principal actions, and when we are attacked by any temptation or exposed to any danger.

Q. After whose example are we to often make the sign of the cross?

A. After the example of the primitive Christians: "At all our steps, all our motions, our in-comings and out-goings, warming ourselves, bathing, sitting down to table or going to bed, taking a seat, lighting a lamp; at every action that we perform, we mark our forehead with the sign of the cross.*

Q. Why do we make the sign of the cross at the beginning of our prayers?

A. To obtain grace to pray well.

Q. Why do we make it at the beginning of our principal actions?

A. To obtain grace to do them well.

Q. Why do we make it when attacked by any temptation?

A. To obtain grace to overcome it.

Q. Why do we make it when exposed to any danger?

A. To obtain the grace of being delivered from it. St. Gregory Thaumaturgus, being surprised by night and a violent shower of rain, takes shelter with his companion in a pagan temple:† he invokes the name of Jesus Christ, and makes the sign of the cross several times, to purify the air infected by the smoke of profane sacrifices. He afterwards passed the night, according to his usual custom, in singing the praises of God. Next morning, when he was gone, the pagan priest came to perform his accustomed ceremonies. The devils appeared to him, and told him that after what had passed in the temple during the night, they could no longer remain there. He did his best, by all manner of sacrifices and purifications, to oblige them to return, but all in vain.

The Emperor Constantine, about to give battle to Maxentius, prayed with all his heart to the only true God, whom he knew but imperfectly,‡ (for he was not yet a Christian,) when, about noon, as the sun began to decline westward, he was marching out into the country, with his troops, and

* Tert. de Corona Militis. ciii.

† Fleu. Eccles. Hist. b. vi. ch. xlv.

‡ Ibid. b. ix. c. 143.

he saw in the sky, above the sun, a luminous cross, with this inscription: IN THIS SIGN THOU SHALT CONQUER. The following night, while he slept, Jesus Christ appeared to him with the same sign that he had beheld in the sky, and commanded him to make a representation of it, and to make use of it against his enemies in battle. He had the image made immediately, and then chose fifty of the bravest and most pious men amongst his guards, to carry it in their turn wherever the army went; this image was called the *Labarum*.

The Emperor, encouraged by this celestial vision, put his troops in order, drew near to Rome, who opened her gates to receive him, and he entered victorious.

A statue was erected to him in one of the squares of the city, and he caused himself to be there represented with a long cross in his hand instead of a spear, with this inscription underneath: By this saving sign, the true mark of courage, I have delivered your city from the yoke of the tyrant, and re-established the senate and the people in their ancient splendor.

Julian, who was afterwards Emperor,* when thinking of renouncing Christianity, fell into the hands of an impostor, who, having conducted him to a pagan temple, brought him into the most secret parts of the building, and began to invoke the devils. They appeared under the form which they usually assumed; Julian was afraid, and made the sign of the cross on his forehead; whereupon the devils immediately vanished.

The disciples of St. Benedict, not choosing to give up their evil habits, which the saint exhorted them to do,† they determined to get rid of him, and gave him poisoned wine. As he sat at table, they handed him the glass to bless according to custom; he extended his hand to make the sign of the cross; immediately the glass flew in pieces, as though it had been struck by a stone.

* Fl. Ec. Hist. b. xiii. ch. vi.

† Ibid. b. xxxii. ch. xiii.

CHAPTER XVIII.

ON THE LORD'S PRAYER.

Q. What is the Lord's Prayer?

A. It is a prayer of which Our Lord himself is the author and which he has taught us.

Q. Repeat it in Latin.

A. Pater noster, qui es in cœlis; sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo et in terrâ; panem nostrum quotidianum da nobis hodiè; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos à malo. Amen.

Q. Repeat it in English.

A. Our Father, who art in heaven, &c.

Q. What is prayer?

A. It is an elevation of the soul to God. Of the soul, that is to say, of the mind and heart. Without that elevation, there is no true prayer.

Q. What is that prayer called wherein the soul alone prays?

A. It is called mental. Mental, that is to say of the mind and heart alone; which happens when the mind internally conceives holy thoughts, and the heart holy desires, being aided by the Holy Ghost.

Q. What is that prayer called wherein the soul makes use of speech to express its thoughts and desires?

A. It is called vocal. Vocal, that is to say, of the voice, because the soul borrows its aid to express its thoughts and desires. Although God has no need of our words to understand us, they are useful in fixing our thoughts and rendering us more attentive, and also to edify those with whom we pray.

Q. What are the principal kinds of prayer?

A. Praise, supplication, thanksgiving, and offering.

Q. What is praise?

A. It is a prayer whereby we praise God on account of his infinite perfections. By this prayer we rejoice in seeing God so great, so holy, so perfect, and we invite all creatures to praise him with us.

Q. What is supplication?

A. It is a prayer whereby we ask of God our spiritual or corporal wants. At one time it is some benefit to ask from him, and at another to be delivered from some evil. We are to ask him first of all and above all, for everlasting life, and whatever may tend to obtain it for us. All the rest, we are only to ask conditionally, that is to say, if it be conducive to our salvation.

Q. What is thanksgiving?

A. It is a prayer whereby we thank God for his blessings. The thanksgiving should always follow the request which has been granted; nevertheless, nothing is more common than for people to ask, and nothing is more common than to neglect returning thanks.

Q. What is the offering?

A. It is a prayer whereby we offer to God all that we are, and all that we possess: our soul, our body, our thoughts, our feelings, our actions, our goods, &c.

Q. What is the most perfect model of prayer?

A. The Lord's Prayer.

Q. Why is it so called?

A. Because it comes from the Lord.

Q. Why do you say that it comes from the Lord?

A. Because that he himself is its author, and has taught it to us.

Q. Why do you say that he is its author?

A. Because that he himself composed it.

Q. Why do you say that he has taught it?

A. Because the disciples learned it from him.

See the account in the Gospel.*

Q. How many petitions are there in the Lord's Prayer?

A. There are seven, of which the first three refer to God, and the other four to us.

* St. Luke xl. 2; St. Matt. vi. 9.

Q. Are the words: Our Father who art in heaven, one of the seven petitions?

A. No; they are only the preparation for them.

Q. Why are they the preparation for them?

A. Because nothing is better calculated to prepare us for praying than the thought that we are going to speak to the best of fathers.

Q. Why do you say: Our Father?

A. Because that he gives and preserves our life, and that we are his children, and the heirs of his glory.

Q. What is the first reason why we call God our Father?

A. Because he gives and preserves our life. In this sense he is the father of all creatures, because he has given them life and being, and preserves them to them.

Q. What is the second reason why we call God our Father?

A. Because we are his children and the heirs of his glory. You have received, says St. Paul, the spirit of adoption of sons, whereby we cry, Abba, (Father.)* And if sons heirs also: heirs indeed of God, and joint-heirs with Christ.†

Q. How are we the children of God and the heirs of his glory?

A. By adoption.

Q. What do you mean by adoption?

A. I mean a choice of pure grace. To adopt, is to take as a son one who is not so by nature. We were, on the contrary, rebel slaves. Who can then comprehend the extent of that favor?

Q. Where do we receive the grace of that adoption?

A. In Baptism. We should never cease to thank God with our whole heart for this most signal favor, the full value of which we shall only understand in heaven.

Q. Why do you not say: My Father?

A. Because that, having all the same Father, and hoping for the same inheritance, we are not only to pray for ourselves, but also for all the faithful, who are our brethren.

Q. Are we only to pray for ourselves when we pray?

A. We are also to pray for all the faithful.

* Rom. viii. 15.

† Ibid. 17.

Q. Why?

A. Because they are our brethren.

Q. How are they our brethren?

A. Because we all have the same Father.

Q. Why are we also to pray for all the faithful?

A. Because we all hope for the same inheritance.

Q. What is that inheritance?

A. The everlasting bliss of heaven.

Q. Why do you say: Who art in heaven?

A. Because that although God is every where, we regard it in a particular manner as the throne of his glory.

Q. Is God only in heaven?

A. He is also in all places.

Q. Why do we then address our prayers to him in heaven?

A. Because heaven is the throne of his glory.

Q. Why is heaven the throne of his glory?

A. 1st. Because it is chiefly by the heavens that he declares his glory.*

2d. Because it is in heaven that he manifests his glory to the Angels and Saints.

Those words: Our Father who art in heaven, ought also to remind us that heaven is the place where we are to dwell eternally with the Angels and Saints, in the fullness of bliss; and that remembrance should detach us from the earth and make us sigh unceasingly for heaven, our true country.

Q. Explain the first petition: Hallowed be thy name.

A. That is to say, that you may be known, loved, adored, and glorified.

Q. By saying: Hallowed be thy name, what do you ask for those who know not God?

A. We ask that he may be known by them.

Q. Who are they who are so unfortunate as not to know God?

A. They are the pagans or idolaters. Pagans and idolaters are those who worship statues of gold and silver, of wood or stone, and all sorts of false divinities. Infidels, such as Jews, Turks, or Mahometans, do indeed recognize the true God; but they do not believe in the Holy Trinity, in Jesus Christ, nor in the truths of the

Christian religion. How deplorable is the state of these persons, and how fervently should we not pray that they may come forth from their darkness, so that knowing the true God and embracing the true religion they may love, adore, and glorify God!

Q. What do we ask for those who have the happiness of knowing God?

A. We ask that they may love, adore, and glorify him. That they may love him ardently, adore him alone, and glorify him continually.

Q. Explain the second: Thy kingdom come.

A. That is to say, that you may henceforward reign in our hearts by grace, and bring us to reign with you in glory.

Q. What do we ask, by saying: Thy kingdom come?

A. We ask two things.

Q. What is the first?

A. That God may henceforward reign in our hearts by his grace. The earth would become a heaven, if God henceforward reigned in the hearts of all men by his grace.

Q. What is the second?

A. That God may bring us to reign with him in glory,

This demands our most fervent and assiduous prayers, because this second reign is incomparably more advantageous than the first.

Q. Explain the third: Thy will be done on earth as it is in heaven.

A. That is to say that you may be obeyed on earth by men, as you are obeyed by the blessed in heaven.

Q. What do we ask by saying: Thy will be done?

A. We ask that God may be obeyed on earth by men.

Q. How?

A. As he is obeyed by the blessed in heaven.

Q. How do the blessed obey?

A. They obey with great perfection.

Q. Can we attain that perfection?

A. No; but we can approach to it.

Q. Wherein are we to manifest this obedience?

A. In the fulfilment of the commandments of God. We are to obey with a fidelity and promptitude, if not equal, at least approaching to that of the blessed spirits. This is the

grace that we should beg of God while saying : Thy will be done.

Q. Explain the fourth petition : Give us this day our daily bread.

A. That is to say, give us what is necessary every day for the life of soul and body.

Q. What do we first ask by saying : Give us this day our daily bread ?

A. We ask what is necessary every day for the life of soul and body.

Q. What is necessary every day for the life of the soul ?

A. 1st. The grace and love of God, yet without excluding faith and hope, which are in their way the food of the soul. 2d. The Holy Eucharist, which is called the bread of life.* am, says Jesus Christ, the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever.† We are to nourish ourselves every day with this divine bread, at least by spiritual communion, so as to prepare for worthily receiving it by sacramental communion. 3d. The word of God heard or read with attention, and carefully preserved in the mind. It is the faithful and assiduous meditation which we draw from it that produces the sap to nourish and enrich our soul.

Q. What do we secondly ask ?

A. We ask what is necessary every day for the life of the body.

Q. What is necessary every day for the life of the body ?

A. Food, clothes, and lodging.

Behold the fowls of the air, says Jesus Christ, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not you of much more value than they ? Consider the lilies of the field, how they grow : they labor not, neither do they spin. And yet I say to you, that not even Solomon, in all his glory, was arrayed as one of these. How, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven ; how much more you, O ye of little faith.†

Q. Why does Jesus Christ order us to ask only bread ?

A. To teach us that we should content ourselves with

* St. John vi. 48.

† Ibid. 51.

‡ St. Matt. vi. 26.

what is really necessary. The wants of nature, as they are called, are very limited. Every condition, however, has its own wants, more or less.

Q. Why does Jesus Christ order us to ask only our daily bread?

A. It is ordered to divest us of all anxiety for the morrow. It is very senseless to be solicitous for the morrow, since we know not whether we shall live to see it. Seek first, says Jesus Christ, the kingdom of God and his justice, and all those things, such as food and clothing, shall be added unto you. Be not solicitous for to-morrow, for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

Q. On what condition does Jesus Christ promise us the necessities of life?

A. On condition that we serve him faithfully, and labor assiduously. I have been young and now am old, says the royal prophet, and I have not seen the just forsaken, nor his seed seeking bread. He showeth mercy, and lendeth all the day long; and his seed shall be in blessing.*

And St. Paul adds: If any man will not work, neither let him eat.†

Q. Explain the fifth petition: Forgive us our trespasses

A. That is to say, grant the gift of true repentance, and forgiveness of our sins.

Q. What do we first ask by saying: Forgive us our trespasses?

A. We ask the gift of true repentance.

Q. What is true repentance?

A. It is that which makes us find favor with God, because it entirely changes the sinner.

Such was the repentance of David, of Magdalen, of St. Peter, and several others.

Q. Why do you say that it is a gift?

A. Because if God did not give it to us, we should not have it. It is a present from the divine mercy. We may indeed ask it, with grace, and even excite ourselves to it; but it is for God to give it to us.

* Psalm xxxvi. 25.

† 2 Thess. iii. 10.

Q. How are we to correspond with that gift?

A. With great fidelity, as did David, Magdalen, St. Peter, and so many others.

Q. What do we secondly ask?

A. We ask forgiveness of our sins.

Q. Of what is the pardon which we grant to our enemies the measure?

A. It is the measure of the pardon which we ask of God for our sins.

Q. By what sacrament do we obtain forgiveness of our sins?

A. By the sacrament of Penance received either in effect or desire. It is by this sacrament that the merits of Jesus Christ are applied to us for the remission of our sins.

Q. Why do you say: As we forgive those who trespass against us?

A. Because the pardon which we grant to our enemies is the measure of the pardon which we ask of God for our sins.

Q. Why is it the measure of that pardon?

A. Because we ask of God to forgive as we forgive. Jesus had already said: With the same measure that you shall measure, it shall be measured to you again.* And we confirm it by saying to God: And forgive us our trespasses as we forgive them who trespass against us.

Q. How, then, are we to forgive, if we wish God to forgive us?

A. We are to forgive from our heart.†

Q. When do we forgive from our heart?

A. When there remains nothing in our heart of the injury that we have received, neither animosity, nor coldness, nor indifference. When we feel towards those who have offended us just as we did before. When we look kindly on them, speak to them with cordiality, and are ready to serve them when they stand in need of it.

Q. What pardon do we then obtain by saying: And forgive us our trespasses as we forgive them that trespass against us?

A. We obtain pardon of our venial and daily faults, provided we say it with a contrite heart. We even obtain the grace of true repentance for mortal sins, according to the opinion of St. Augustine.‡

* St. Luke vi. 38.

† St. Matt. xviii. 35.

‡ S. Aug. Euch. c. i., de Civ. Dei, b. 21, vol. 27.

Q. Explain the sixth: And lead us not into temptation.

A. That is to say, considering our weakness, either avert temptation from us, or give us the grace to overcome it.

Q. What is temptation?

A. It is a solicitation to evil: and as that solicitation is unceasing, it is with much reason that Job has said that the life of man on earth is a continual warfare.*

Q. What are they that solicit us to evil?

A. The devil, the world, and the flesh. The devil, by all sorts of stratagems; the world, by displaying all its seductions before our eyes; the flesh, by importuning us to satisfy all its desires, opposed as they are to those of the spirit. I see, says the Apostle, another law in my members, fighting against the law of my mind. . . . Unhappy man that I am, who shall deliver me from the body of this death?†

Q. How many degrees are there in temptation?

A. There are three: the suggestion, the pleasure, and the consent. The suggestion, is the proposal of the evil. The pleasure, is the complacency wherewith the proposal is entertained. The consent, is the determination to do the evil.

Q. Why does God permit temptation?

A. 1st. To test our virtue. 2d. To render us vigilant. 3d. To humble our pride.

Q. How do we become criminal by temptation?

A. 1st. When we voluntarily dwell on the suggestion. 2d. When we wilfully take pleasure in it. 3d. When we give our consent to it. If we reject the suggestion with promptness and fidelity—if we do not wilfully take any pleasure in it; on the contrary, if we conceive a true displeasure and give no consent to it, far from committing sin, we perform an action agreeable to God and highly meritorious, when we do it for God's sake.

Q. What do we ask of God by saying: Lead us not into temptation?

A. We ask of him, either to avert the temptation or give us grace to overcome it.

Q. With what view do we make this prayer?

A. With a view to our own weakness. It is not enough to make this prayer; we must also avoid with care every

* Job vii. 1.

† Rom. vii. 23.

thing that might give rise to temptation, and shun all the occasions of it; for it is written that he who loves the danger shall perish in it.

Q. Explain the seventh petition: Deliver us from evil.

A. That is to say, deliver us from the miseries of this life, from the enemies of our salvation, and from eternal damnation.

Q. From what do we ask to be delivered by saying: Deliver us from evil?

A. 1st. We ask to be delivered from the miseries of life; not from all, but from those which would be beyond our strength; for it is only death that can deliver us from all.

2d. We ask to be delivered from the enemies of our salvation, that is to say, from all that the devil, the world and the flesh could do to prevent us from attaining salvation. 3d. We ask to be delivered from eternal damnation. As this is the consummation of all wretchedness, we cannot too often or too fervently ask to be delivered from it.



CHAPTER XIX.

OF THE ANGELICAL SALUTATION.

Q. What is the Angelical Salutation?

A. A prayer which is composed of the words of the angel Gabriel, of St. Elizabeth, and of the Church.

Q. Say it in Latin.

A. Ave, Maria, gratiâ plena: Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesu.

Sancta Maria, mater Dei, ora pro nobis peccatoribus, nunc et in horâ mortis nostræ. Amen.

Q. Say it in English.

A. Hail, Mary, full of grace: the Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

Q. Which are the words of the angel Gabriel ?

A. They are those which he said to the Blessed Virgin when announcing to her the mystery of the Incarnation : Hail, Mary, full of grace, the Lord is with thee ; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.*

Q. What do the words *full of grace* denote ?

A. They denote the great and sublime sanctity of the Blessed Virgin ; because the more grace the more sanctity.

Q. What do these denote : The Lord is with thee ?

A. They denote that God made it his delight to dwell in the Blessed Virgin ; because God, who is holiness itself, delights in purity, especially when it is found in such an eminent degree as it was in the Blessed Virgin.

Q. What do these denote : Blessed art thou amongst women ?

A. They denote that because of her sublime sanctity she had been chosen in preference to all others to be the mother of the Son of God, a dignity which elevates her above all creatures, even angels and saints.

Q. Which are the words of Elizabeth ?

A. They are those which she said to the Blessed Virgin when she honored her with a visit : Blessed art thou amongst women, and blessed is the fruit of thy womb.†

Q. What do these words indicate : Blessed art thou amongst women ?

A. They indicate the same thing as those of the angel. As St. Elizabeth spoke by the Holy Ghost, she repeats the same words which God had put into the mouth of the angel.

Q. What do these denote : Blessed is the fruit of thy womb ?

A. They denote that Jesus her Son is the source of all graces and of all blessings. In effect, as St. John says, it is from his fullness we all have received.‡

Q. Which are the words of the Church ?

A. They are those which she has joined to the words of the angel and of St. Elizabeth : Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

* St. Luke i. 28.

† St. Luke i. 42.

‡ St. John i. 16.

Q. How do we recognize the Blessed Virgin?

A. We recognize her for the mother of God; and in that capacity we address our prayers to her with great confidence, persuaded that being the mother of God, she is all-powerful with her son.

Q. What do we ask of her after having recognized her for the mother of God?

A. We ask her to pray for us all the days of our life, and especially at the hour of our death. A favor which we cannot too earnestly solicit, since it is so necessary for us.

Q. Why do we make this prayer?

A. 1st. To thank God for the mystery of the Incarnation.

2d. To honor and congratulate the Blessed Virgin, in whose womb that mystery was accomplished.

3d. To ask the intercession of the Blessed Virgin with God.

Q. What is the first reason why we make this prayer?

A. To thank God for the mystery of the Incarnation. As that mystery is the source of all the blessings which we receive in this life and in the other, we can never give God sufficient thanks for it.

Q. What is the second reason?

A. To honor and congratulate the Blessed Virgin, in whose womb that mystery was accomplished. It is very proper to honor her whom God has raised to such a sublime dignity, and whom the angels and saints unceasingly honor.

Q. What is the third reason?

A. To ask the intercession of the Blessed Virgin with God; intercession the most powerful, and consequently the most effectual.

Q. Why does the Church call the Blessed Virgin *mother of God*?

A. Because she really conceived and brought forth Jesus Christ, who is God. This is an unquestionable article of faith. Nestorius, Patriarch of Constantinople, died a miserable death after having been condemned by the Council of Ephesus for having dared to maintain the contrary; it was even said that his tongue was eaten by worms.*

* Fleu. Eccles. Hist. b. II. chap. 34.

CHAPTER XX.

OF THE VIRTUES, AND THE CAPITAL SINS.

SECTION I.

OF THE THEOLOGICAL VIRTUES.

Q. How many theological virtues are there?

A. There are three : Faith, Hope, and Charity.

Q. Why are those virtues called *theological*?

A. Because they immediately regard God.

It is God who is believed by faith, hoped for by hope, and loved by charity.

Q. What is faith?

A. It is a divine virtue, whereby we hold for certain that there is a God, and submit to all the truths which he has revealed and proposed to us by his Church.

Q. What is hope?

A. It is a divine virtue whereby we expect, with a firm confidence in his infinite bounty, the blessings which he has promised to us, viz. : eternal salvation, with the graces and other helps necessary for obtaining it.

Q. What is charity?

A. It is a divine virtue whereby we attach our heart to God, as our sovereign good and last end, and love our neighbor as ourselves for the love of God.

Q. Can we have those virtues by ourselves?

A. No ; for they are virtues infused by God into our souls.

Q. When we have them can we increase them?

A. Yes, with the assistance of grace.

Q. How?

A. By making frequent acts of them. The more we make acts of those virtues the more they are strengthened in our

souls. They are also strengthened by all the good works which we do through their motives, especially through charity.

SECTION II.

OF THE CARDINAL VIRTUES.

Q. How many cardinal virtues are there?

A. There are four.

Q. What are they?

A. Prudence, Justice, Temperance, and Fortitude.

Q. Why are those virtues called *cardinal*?

A. Because they are the principal virtues. What we call *moral virtues* are those which form the rule of morals; all virtues are based on these four.

Q. What is prudence?

A. It is a virtue which makes us choose the best means of succeeding in every thing we undertake. For that we must be aided by an actual light from Heaven.

Q. What is justice?

A. It is a virtue which teaches us to render to every one that which belongs to him, whether it be to God, our neighbor, or ourselves.

Q. What is temperance?

A. It is a virtue which makes us avoid excess in all things; in eating and drinking; in work and in rest; in pleasures and in mortifications; in joy and in sorrow; in expense and in saving; in clothes, ornaments, and furniture, and in all things generally.

Q. What is fortitude

A. It is a virtue which enables us to overcome all the difficulties which may arise in the fulfilment of our duties, whether to God, our neighbor, or ourselves.

SECTION III.

OF THE CAPITAL SINS.

Q. How many capital sins are there?

A. There are seven.

Q. What are they ?

A. Pride, avarice, lust, gluttony, envy, anger, and sloth.

Q. Why are those called the *capital* sins ?

A. Because they are the principle and the source of all other vices.

Q. What is pride ?

A. It is an inordinate opinion of one's own excellence.

Q. In how many ways is this sin committed ?

A. In four ways.

Q. Which is the first ?

A. By glorifying ourselves on the gifts of God as though they came from ourselves, and not from God. What hast thou, says St. Paul, that thou hast not received ? And if thou hast received, why dost thou glory, as if thou hadst not received it ?*

Q. Which is the second ?

A. By regarding the gifts of God as due to our merits. Who hath first given to him, and recompense shall be made him ? For of him, and by him, and in him are all things ; to him be glory for ever.† Amen.

Q. Which is the third ?

A. Imagining that we have perfections which we have not, and wishing to pass for having them in the eyes of others. If any man think himself to be something, whereas he is nothing, he deceiveth himself.‡ We deceive ourselves still more when we imagine that we have what we have not, and would persuade others of it.

Q. Which is the fourth ?

A. Despising others for want of qualities wherein we suppose ourselves to excel them. Let every one, says the same apostle, prove his own work ; and so he shall have glory in himself only, and not in another.§ And elsewhere :—In humility, let each esteem others better than themselves.||

Q. What is avarice ?

A. It is an inordinate love of riches. They, says the apostle, who would become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and

* 1 Cor. iv. 7.

† Rom. ix. 35.

‡ Gal. vi. 3.

§ Gal. vi. 4.

|| Phil. ii. 3.

hurtful desires, which drown men in destruction and perdition.* See what precedes and what follows.

Q. What is lust?

A. It is the sin of impurity, which is divided into several kinds. My spirit, says God, shall not remain in man for ever, because he is flesh.† See what follows. This sin was punished by the Deluge,‡ and afterwards by fire from heaven.§

Q. What is gluttony?

A. It is an inordinate love of eating and drinking, for the pleasure which is found in it.

Q. In how many ways is gluttony committed?

A. In five ways.

Q. Which is the first?

A. By eating without necessity between meals.

Q. Which is the second?

A. By seeking after dainties and delicacies.

Q. Which is the third?

A. By eating more than enough.

Q. Which is the fourth?

A. By eating too greedily.

Q. Which is the fifth?

A. By seeking after meats that are highly seasoned.

Q. Wherein are we the most carefully to avoid excess?

A. In wine and other liquors. Be not drunk with wine, says St. Paul, wherein is luxury.|| Wine, says the Wise Man, hath destroyed very many.¶ The apostle declares that drunkards shall not inherit the kingdom of God.** If man consulted his own reason, it alone would be sufficient to turn him away from this vice, by showing him that he thereby renders himself like unto the beasts.

Q. What is envy?

A. It is a sorrow or displeasure at the spiritual or temporal welfare of our neighbor, because it exceeds our own. God created man incorruptible, and to the image of his own likeness he made him. But by the envy of the devil, death

* Tim. vi. 9.

† Gen. vi. 3.

‡ Gen. vi. 7.

§ Gen. xix.

|| Eph. v. 18.

¶ Eccles. xxxi. 30.

** 1 Cor. vi. 10.

came into the world: and they follow him that are of his side.*

Q. What is anger?

A. It is the action or desire of revenging one's self for an injury received. Revenge not yourselves, my dearly-beloved, says the apostle; but give place to wrath; for it is written, Revenge is mine, I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him drink: for doing this thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good.†

Q. What is sloth?

A. It is an excessive love of rest, and a disgust for all that appertains to the service of God. Go to the ant, O sluggard, and consider her ways, and learn wisdom: which, although she hath no guide, nor master, nor captain, provideth her meat for herself in the summer, and gathereth her food for herself in the harvest.‡ How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep?§ Cursed be he that doth the work of the Lord deceitfully.¶ Every tree that beareth not good fruit shall be cut down and cast into the fire.¶ Cast the useless servant into exterior darkness, there shall be weeping and gnashing of teeth.**

Acts of the Different Virtues.

ACT OF FAITH.

I firmly believe that there is one God in three persons, equal in all things, the Father, the Son, and the Holy Ghost, and I freely accept all the truths which he has revealed and proposed to us by his Church.

ACT OF HOPE.

My God, I confidently expect from thy infinite goodness all the blessings which thou hast promised to us, especially eternal salvation and the graces necessary to obtain it.

* Wis. ii. 23.

† Rom. xii. 19.

‡ Prov. vi. 6.

§ Prov. vi. 9.

¶ Jer. xlviii. 10.

¶ St. Luke iii. 9.

** St. Matt. xxii. 13.

ACT OF CHARITY.

My God, I love thee with my whole heart, thou who art my sovereign good and my last end. I also love my neighbor, even my enemy, as myself, for thy sake.

ACT OF ADORATION.

My God, I adore and acknowledge thee for my sovereign Lord, from whom I hold life and being, and all the other blessings which I possess.

ACT OF THANKSGIVING.

My God, I thank thee for having created and redeemed me, and preserved me until now, together with all the other graces and blessings wherewith thou dost continually favor me.

ACT OF CONTRITION.

My God, I am heartily sorry for having offended thee, because thou art infinitely good, and infinitely perfect, and that sin is displeasing to thee; I humbly beg thy pardon, and, confiding in thy grace, I am resolved to amend my life, to confess my sins as soon as possible, and to do penance for them.

BAPTISMAL VOWS.

From my heart I renounce Satan and subject myself to the law of Christ, that is, the Gospel; I renounce the pomps of Satan, that is, the maxims and vanities of the world; I renounce the works of Satan, that is, all sin.

Christian Exercise.

FOR THE BEGINNING OF CATECHISMAL INSTRUCTIONS.

Q. What is the Christian exercise?

A. It is the method of passing the day in a Christian manner.

The Morning.

Q. What are we to do on awaking?

A. We are to make the sign of the cross, saying: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q. Why?

A. To consecrate the first moments of the day to the Father, Son, and Holy Ghost. This sign of the cross is, as it were, the sign and seal of Jesus Christ, which we impress upon ourselves in order to defend us against the snares of the devil.

The devils, seeing that sign on St. Gregory Thaumaturgus, said: This vase is empty, but well sealed; and they dared not approach to injure him.

The words: In the name of the Father, and of the Son, and of the Holy Ghost, are an abridged prayer whereby we ask of God his blessing and assistance.

Q. What are we to say at the same time?

A. My God, I give thee my heart, fill it with thy love my God, be with me all the day, and grant me grace not to offend thee. We must take care not to take it back again to give it to the world or the devil.

Q. How are we to arise and dress ourselves?

A. Promptly and modestly.

Q. Why?

A. For fear of displeasing God and the Angels who behold us. We must be on our guard against the demon of sloth and the demon of immodesty: and never to do in the presence of God and the Angels what we would not do before persons whom we respect.

Q. What are we to do as soon as we are dressed?

A. We are to kneel and say our morning prayers: to do nothing until we have acquitted ourselves of this duty. Also to take holy water if we have it convenient.

Q. How are we to pray?

A. With respect and attention. With respect, kneeling with our hands joined, and our eyes cast down, before a crucifix or some other sacred image; with attention, thinking of what we are saying, and desiring it sincerely.

EXAMPLE.

Daniel prays notwithstanding the king's prohibition, and is miraculously preserved from the fury of the lions.—*Dan.* vi.

Q. What should we afterwards do slowly, and with reflection?

A. We should read a little in the *Imitation of Christ*.

Q. Why?

A. To fill our mind and heart with the truths whose practice is necessary to salvation.

Q. What are we then to do?

A. We are to consider the occasions which might make us fall into sin, and take the resolution to avoid them. This was the practice of the saints; let us carefully imitate them.

During the Day.

Q. Why are we to be always employed?

A. 1st. Because the devil tempts those who are idle. Those who are idle are generally disposed to do evil.

2d. Because they who do not work, do not deserve to eat. Would any like to feed a servant who did nothing all the day, or at least for a great part of it?*

Q. What are we to do if commanded to do something painful, or to which we have a dislike?

A. We are to think of Jesus and say to him: My Jesus, thou wert obedient even unto death, and I am unwilling to obey in this matter!

Q. What are we to do at the beginning of our labor?

A. We are to make the sign of the cross, saying: Bless this work, O Lord! and grant that while my hands are employed in it, my heart and mind may be fixed on thee!

Q. And during our labor?

A. We are to remember with joy that God is present and beholds us: to offer him from time to time our heart and our mind; and, according to the advice of the Apostle, to sing hymns and spiritual canticles. To work in this manner is to pray most efficaciously. Thus did the Blessed Virgin work, under the eyes of her divine Son. Thus, too, worked the holy hermits of old, making prayers which are called ejaculatory.

Q. Where are we to go in the morning?

A. We are to go to church to hear mass.

Q. What grace do we beg of God?

A. We beg of him the grace to assist at the holy sacrifice with the same sentiments wherewith the Blessed Virgin and

St. John assisted at the foot of the cross on Calvary. How were their hearts penetrated with grief, with love, and with gratitude! If this most holy sacrament, says the Imitation, were celebrated in one place only, and consecrated by only one priest in the world, with how great a desire, thinkest thou, would men be affected towards that place, and to such a priest of God, that they might see the Divine Mysteries celebrated?*

Q. What are we to do if we see any one immodestly dressed?

A. We must immediately have recourse to Jesus Christ, and say to him: Lord! turn away my eyes, that they see not vanity. We are to turn away our eyes from vanity, for fear that from the eyes it might pass into the heart and give it a mortal wound.

Q. What must we do in order to sanctify our meals?

A. We must pray to God before and after. Before, in order to draw down the blessing of God on ourselves and what we are about to take; after, in order to thank him for the good things which he so liberally bestows upon us, whilst so many others more deserving than we are not so well provided for.

Q. What should we inwardly say during the meal?

A. When, O Lord! wilt thou give me that celestial nourishment wherewith the angels and saints are now replenished in heaven! To eat in this way is to eat as a Christian, and even as an angel.† To eat without thinking of God, and without praying before and after, is to eat as a heathen.

To eat without rule and without measure, to gratify the sensual appetite, is to eat as a beast.

Q. Are we only to read in the morning?

A. We are also to read some good books in the evening, either by ourselves or aloud to others.

Q. What are we to do if we are obliged or ordered to leave it?

A. We must do it cheerfully and promptly, to imitate the obedience of Jesus Christ towards his parents.

Q. What should we do when the clock strikes?

A. We should enter into ourselves, and say: My God,

* Imit., b. i. v. ch. 1.

† Tobias ii. 2.

fill me with a love for thee and a horror for sin ; grant me the grace of a happy death. As the grace of a happy death is a precious grace which ensures our salvation, we cannot ask it too often, and nothing is more efficacious in obtaining it than to be filled with a love of God and a horror of sin.

Q. What must we do when assailed by temptation ?

A. We must instantly turn to Jesus Christ, and say with confidence : Lord, save me, or I perish.* If we say those words with the same confidence as the Saints did, we shall soon be sensible of the assistance of Jesus Christ.

Q. How are we to receive the pains and troubles which attend human life ?

A. We are to receive them with submission, as coming from the hand of God ; to endeavor, at least, to bear them patiently, and to acknowledge that God still treats us with great mercy, after having so often deserved hell.

EXAMPLE.

The patience of Job rewarded.—*Job* i. ii. and xlii.

Q. What must we do before undertaking any important action ?

A. We must ask counsel of Our Lord, and say to him from our heart : Lord, what wilt thou that I do ? teach me to do thy holy will. With such advice, who can fail to succeed ?

Q. What must we do when we are sensible of having committed any sin ?

A. We must immediately testify our sorrow by an act of contrition. One should never by any means go to sleep in the state of mortal sin. Assuredly no one would lie down with a serpent in their bosom, and yet there are many who do not fear to lie down with the devil in their heart.

Q. What must we carefully avoid in order to preserve our baptismal innocence ?

A. Unchaste songs, dangerous books, and bad companions. All these things poison and give death to the soul. In their stead, let us sing spiritual canticles, read good books, and associate with wise and virtuous persons.

* St. Matt. viii. 25, and xiv. 30 ; Tobias vi. 8.

Q. What actions must we never do when alone?

A. Any of those that we should be ashamed to do before the world. Shun with the most assiduous care all those works of darkness.

Q. What should we do towards the close of the day?

A. We should, if possible, go to some church to visit Jesus in the adorable sacrament of the altar.

Q. What should we do after having adored him?

A. We should humbly expose to him the wants of our souls; ask him for all the graces which are necessary for us; and consider in his presence the means of serving him faithfully. If the palaces of kings were open to every one, as our churches are, who would pass a single day without going to pay their court and solicit favors?

The Evening.

Q. How must we finish the day?

A. With prayer. We are to recite our evening prayers with attention and respect, and be careful not to omit our daily examination of conscience.

Q. Wherewith must we occupy our minds while undressing?

A. We must occupy our minds with useful thoughts. Every thing should then remind us of death.

Q. What are we carefully to avoid?

A. Every thing that is contrary to modesty: remembering that God and his angels are present.

Q. What are we to do before going to sleep?

A. We are to make the sign of the cross, saying: My God, grant me the grace to die in thy holy love. Then to recommend ourselves to our guardian angel.

Q. In what state should we go to sleep?

A. In the same state wherein we would wish to be found at the hour of death.

Q. What should we do if we awake in the night?

A. We should think of the presence of God and the angels, or say some prayers.

Q. Recite the practice of silence.

A. In order to accustom myself to the thought of Our Lord Jesus Christ, I choose every day a certain time to consider him in silence; first, I listen to his voice speaking

within me, then I tell him all that my love inspires: now, I beseech him to remain always with me; again, I tell him how ardently I long to be with him in heaven; at other times I testify the desire which I feel to live only for him, and to keep alive in my heart the fire of divine love. I will pass no day without observing this pious practice.

For Septuagesima Sunday.

FOR THE ADVANCED CLASSES.

Q. What is the meaning of the word Septuagesima?

A. It means the seventieth day before Easter. *Sexagesima*, the sixtieth; *Quinquagesima*, the fiftieth; *Quadragesima*, the fortieth.

This is the time of preparation for Lent. For many ages there were Christians who commenced Lent on Septuagesima, others on Sexagesima, others on Quinquagesima. The first, in order to supply for the Thursdays, Saturdays, and Sundays, on which they did not fast; the second, for the Saturdays and Sundays, and the last, for the Sundays only.

Now, and for many ages past, all alike commence it on Ash-Wednesday, and continue it every day till Easter, Sunday only excepted.

Q. What ornaments does the Church assume on this day?

A. She assumes her penitential ornaments.

Q. What does she retrench from her offices?

A. She retrenches all her joyous canticles: the *Alleluia*, the *Te Deum*, the *Gloria in Excelsis*.

Q. With what does she thereby seek to inspire her children?

A. She seeks to inspire them with the spirit of penance, which consists in true contrition for sin committed. If Christians had that spirit, they would imitate the Church, taking, like her, the garb of mourning, and renouncing joy and diversion. Penitents formerly covered themselves with sackcloth and ashes, and renounced all pleasure.

Q. What more must we do to prepare for Lent?

A. 1st. We must give up all worldly companions.

Q. Why?

A. To dispose ourselves for the retreat of Lent.

2d. We must be more sober than at any other time.

Q. Why?

A. To dispose ourselves for the fast of Lent.

3d. We must pray assiduously.

Q. Why?

A. To dispose ourselves to pray well during Lent. Christians, after the example of Jesus Christ, should, during Lent, retire from the world, fast and pray. In order to do it well it is expedient to prepare in good time.

Q. What should we leave off during this time, in conformity with the spirit of the Church?

A. We must leave off all banquets and public amusements. It was for this reason that, down to the time of the Council of Trent, marriage was not solemnized during this time. In some religious orders, they even now either fast or observe abstinence.

Q. What are we to do in case we are obliged to be present at any entertainment during this time?

A. We must behave with the utmost modesty and discretion; eat and drink with moderation and mortify ourselves in some things.

Q. How do worldlings pass this holy time?

A. 1st. They pass it in dissipation. 2d. They think only of playing and amusing themselves, when they should only think of mourning and weeping. 3d. They pass it in the excess of eating and drinking; they think only of filling themselves with meat, when they ought only to think of mortifying themselves by abstinence. 4th. They pass it in forgetfulness of God. Can any one think of God when their mind is taken up with diversions and good cheer? Behold how the world prepares for the retreat, the fast, and the prayer of Lent. Can any thing be more unreasonable?

EXAMPLE.

Punishment of the excesses and profanations of Balthazar.—*Dan. v.*

THE END.

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